

THE
LATTER-DAY SAINTS'
MILLENNIAL STAR.

VOLUME VIII.

"LET US NOT SLEEP AS DO OTHERS, BUT LET US WATCH AND BE SOBER."—*Paul.*

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P R E F A C E.

BEING desirous to begin the New Year with a New Volume, we are under the necessity of closing the present one with the eleventh number. It will, however, contain more than the usual quantity of matter, being one number and a half.

It will be seen that the Editorial department of this work changed hands after the sixth number was partly in type. Owing to the peculiar condition of the Church at that time, we have been under the *disagreeable necessity* of publishing a great deal of matter that has been only interesting to the Saints, and even to them painfully interesting. But through the blessings of Providence we have been enabled to regulate and straighten up the affairs of the Church, and to close this Volume in full view of the rising prosperity of God's people in the British Isles. We therefore feel to tender our most sincere and heartfelt gratitude to our Father for the success and prosperity that have attended our labours. Relying upon His unbounded goodness and mercy for aid and support, we hope to renew our labours in the coming Year with brighter hopes and additional zeal, and to reflect the light of Heaven, through the STAR, with a more brilliant lustre and glory upon the path of the just.

ORSON HYDE.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 1.

JULY 15, 1846.

VOL. VIII.

TO OUR READERS.

IN issuing the first number of the eighth volume of the MILLENNIAL STAR, we feel to return our grateful acknowledgments to all our supporters for the encouragement they have afforded, and respectfully to solicit a continuance of their patronage for the support of the same, into whose hands soever the editorial department fall. We have also to express our gratitude to our Heavenly Father for being enabled to bring to a conclusion the seventh volume, which has been effected in connexion with many other cares and anxieties that have devolved upon us from time to time. When we contemplate the events that have transpired since we first read the pages of the STAR, we feel that there is an importance attached to the publication of the work, that obtains not with any publication unconnected with the kingdom of God. The years of the world, with regard to its present state, are speedily drawing to a close, whatever scepticism may be indulged upon this most important subject; while the work of the Lord, and the establishment of his kingdom upon earth becomes the great subject of interest to every one connected with the principles of eternal truth. It is by being connected with this scheme of Jehovah in restoring the authority of the holy priesthood unto man, and unveiling the great principles on which the salvation of ourselves and of our dead depends, that the STAR and similar publications have an interest and importance attached to them, which the publications of the world have not.

We trust that so long as we have the high honour and privilege of being connected with the STAR, this relationship on our part will never be forgotten. We feel no desire any longer to write or compile for the press than so long as this continues our great object—that we may be instrumental in disseminating the principles of the plan of salvation, in warning the people of the signs of the times, and in faithfully recording the great events that must form the history of the last days. In endeavouring to carry out these great objects we place a perfect reliance on the patronage and support of all faithful Saints, and trust that our labours will be appreciated, and prove of lasting benefit to the faithful by inspiring them with fresh confidence from day to day, and by encouraging them to a speedy compliance with the commandments of the Lord so necessary for their salvation.

Under the sentiments which we express do we then enter upon the labours of another volume, and sincerely pray that they may be productive of increasing interest and usefulness to all our readers.

As time progresses we feel persuaded that matters of growing importance will continually arise, and it will be evident more especially when we take into consideration the situation of the church in the wilderness. Never since the organization of the church, has the progress of events in connexion with it, failed to produce an interest that has to the people of God absorbed all others, but

we are fully convinced that the future will be productive of events and matters of interest that will throw past experience with few exceptions into the shade. It behoves us then, in the discharge of our duty, never to lose sight of the great things with which we are now, and must ultimately be, associated, and on the part of our readers we trust that the same motives will have their due and legitimate effect; then by union and combination we shall not be altogether useless in the kingdom of God.

May the Spirit of God be our guide and counsellor continually. Amen.

THOMAS WARD.

OREGON AND CALIFORNIA.

*Extracted from the Narrative of an Exploring Expedition to Oregon and California,
by Captain J. C. Fremont.*

August 3.—There was a white frost last night; the morning is clear and cool. We were early on the road, having breakfasted before sunrise, and in a few miles travel entered the pass of the Medicine *Butte*, through which led a broad trail, which had been recently travelled by a very large party. Immediately in the pass, the road was broken by ravines, and we were obliged to clear a way through groves of aspens, which generally made their appearance when we reached elevated regions. According to the barometer, this was 8,300 feet; and while we were detained in opening a road, I obtained a meridional observation of the sun, which gave 41 deg. 35 min. 48 sec. for the latitude of the pass. The Medicine *Butte* is isolated by a small tributary of the North fork of the Platte, but the mountains approach each other very nearly; the stream running at their feet. On the south they are smooth, with occasional streaks of pine; but the butte itself is ragged, with escarpments of red fieldspathic granite, and dark with pines; the snow reaching from the summit to within a few hundred feet of the trail. The granite here was more compact and durable than that in the formation which we had passed through a few days before to the eastward of Laramie. Continuing our way over a plain on the west side of the pass, where the road was terribly rough with artemisia, we made our evening encampment on the creek, where it took a northern direction, unfavourable to the course we were pursuing. Bands of buffalo were discovered as we came down upon the plain; and Carson brought into the camp a cow which had the fat on the flank two inches thick. Even in this country of rich pasturage and abundant game, it is rare that the hunter chances upon a finer animal. Our voyage had already been long, but this was the first good buffalo meat we had obtained. We travelled to-day 26 miles.

August 4.—The morning was clear and calm: and, leaving the creek, we travelled towards the North fork of the Platte, over a plain which was rendered rough and broken by ravines. With the exception of some thin grasses, the sandy soil here was occupied almost exclusively by artemisia, with its usual turpentine odour. We had expected to meet with some difficulty in crossing the river, but happened to strike it where there was a very excellent ford, and halted to noon on the left bank, 200 miles from St. Vrain's fort. The hunters brought in pack animals loaded with fine meat. According to our imperfect knowledge of the country, there should have been a small affluent to this stream a few miles higher up; and in the afternoon we continued our way among the river hills, in the expectation of encamping upon it in the evening. The ground proved to be so exceeding difficult, broken up into hills, terminating in escarpments and broad ravines, 500 or 600 feet deep, with sides so precipitous that we could scarcely find a place to descend, that, towards sunset, I turned directly in towards the river, and, after nightfall, entered a sort of ravine. We were obliged to feel our way, and clear a road in the dark-

ness; the surface being much broken, and the progress of the carriages being greatly obstructed by the artemisia, which had a luxuriant growth of four to six feet in height. We had scrambled along this gully for several hours, during which we had knocked off the carriage lamps, broken a thermometer and several small articles, when, fearing to lose something of more importance, I halted for the night at ten o'clock. Our animals were turned down towards the river, that they might pick up what little grass they could find; and after a little search, some water was found in a small ravine, and improved by digging. We lighted up the ravine with fires of artemisia, and about midnight sat down to a supper which we were hungry enough to find delightful—although the buffalo meat was crusted with sand, and the coffee was bitter with the wormwood taste of the artemisia leaves.

A successful day's hunt had kept our hunters occupied until late, and they slept out, but rejoined us at daybreak, when, finding ourselves only about a mile from the river, we followed the ravine down, and camped in a cotton-wood grove on a beautiful grassy bottom, where our animals indemnified themselves for the scanty fare of the past night. It was quite a pretty and pleasant place; a narrow strip of prairie about 500 yards long terminated at the ravine where we entered by high precipitous hills closing in upon the river, and at the upper end by a ridge of low rolling hills.

In the precipitous bluffs were displayed a succession of strata containing fossil vegetable remains, and several beds of coal. In some of the beds the coal did not appear to be perfectly mineralized; and in some of the seams, it was compact and remarkably lustrous. In these latter places there were also thin layers of a very fine white salt, in powder. As we had a large supply of meat in the camp, which it was necessary to dry, and the surrounding country appeared to be well stocked with buffalo, which it was probable, after a day or two, we would not see again until our return to the Mississippi waters, I determined to make here a provision of dried meat, which would be necessary for our subsistence in the region we were about entering, which was said to be nearly destitute of game. Scaffolds were accordingly soon erected, fires made, and the meat cut into thin slices to be dried; and all were busily occupied, when the camp was thrown into a sudden tumult, by a charge from about 70 mounted Indians, over the low hills at the upper end of the little bottom. Fortunately the guard, who was between them and our animals, had caught a glimpse of an Indian's head, as he raised himself in his stirrups to look over the hill, a moment before he made the charge; and succeeded in turning the band into the camp, as the Indians charged into the bottom with the usual yell. Before they reached us, the grove on the verge of the little bottom was occupied by our people, and the Indians brought to a sudden halt, which they made in time to save themselves from a howitzer shot, which would undoubtedly have been very effective in such a compact body; and further proceedings were interrupted by their signs for peace. They proved to be a war party of Arapaho and Cheyenne Indians, and informed us that they had charged upon the camp under the belief that we were hostile Indians, and had discovered their mistake only at the moment of the attack—an excuse which policy required us to receive as true, though under the full conviction that the display of our little howitzer, and our favourable position in the grove, certainly saved our horses, and probably ourselves, from their marauding intentions. They had been on a war party, and had been defeated, and were consequently in the state of mind which aggravates their innate thirst for plunder and blood. Their excuse, however was taken in good part, and the usual evidences of friendship interchanged. The pipe went round, provisions were spread, and the tobacco and goods furnished the customary presents, which they look for even from traders, and much more from government authorities.

They were returning from an expedition against the Shoshonee Indians, one of whose villages they had surprised, at Bridger's fort, on Ham's fork of Green river, (in the absence of the men, who were engaged in an antelope surround,) and succeeded in carrying off their horses and taking several scalps. News of the attack reached the Snakes immediately, who pursued and overtook them, and recovered their horses; and, in the running fight which ensued, the Arapahoes had lost several men killed, and a number wounded, who were coming on more slowly with a party in the rear. Nearly all the horses they had brought off were the property

of the whites at the fort. After remaining until nearly sunset, they took their departure; and the excitement which their arrival had afforded subsided into our usual quiet, a little enlivened by the vigilance rendered necessary by the neighbourhood of our uncertain visitors. At noon the thermometer was at 75 degrees, at sunset 70 degrees, and the evening clear. Elevation above the sea, 6,820 feet; latitude 41 deg. 36 min. 00 sec.; longitude 107 deg. 22 min. 27 sec.

August 6.—At sunrise the thermometer was 46 degrees, the morning being clear and calm. We travelled to-day over an extremely rugged country, barren and uninteresting—nothing to be seen but artemisia bushes; and in the evening found a grassy spot among the hills, kept green by several springs, where we encamped late. Within a few hundred yards was a very pretty little stream of clear cool water, whose green banks looked refreshing among the dry rocky hills. The hunters brought in a fat mountain sheep (*ovis montana*).

Our road the next day was through a continued and dense field of *artemisia*, which now entirely covered the country in such a luxuriant growth that it was difficult and laborious for a man on foot to force his way through, and nearly impracticable for our light carriages. The region through which we were travelling was a high plateau, constituting the dividing ridge between the waters of the Atlantic and Pacific oceans, and extending to a considerable distance southward, from the neighbourhood of the Table rock, at the southern side of the South Pass. Though broken up into rugged and rocky hills of a dry and barren nature, it has nothing of a mountainous character; the small streams which occasionally occur belonging neither to the Platte nor the Colorado, but losing themselves either in the sand or in small lakes. From an eminence, in the afternoon, a mountainous range became visible in the north, in which were recognized some rocky peaks belonging to the range of the Sweet Water valley; and determining to abandon any further attempt to struggle through this almost impracticable country, we turned our course directly north, towards a pass in the valley of the Sweet Water river. A shaft of the gun carriage was broken during the afternoon, causing a considerable delay; and it was late in an unpleasant evening before we succeeded in finding a very poor encampment, where there was a little water in a deep trench of a creek, and some scanty grass among the shrubs. All the game here consisted in a few straggling buffalo bulls, and during the day there had been but very little grass, except in some green spots where it had collected around springs or shallow lakes. Within fifty miles of the Sweet Water, the country changed into a vast saline plain, in many places extremely level, occasionally resembling the flat sandy beds of shallow lakes. Here the vegetation consisted of a shrubby growth, among which were several varieties of *chenopodiaceous* plants; but the characteristic shrub was *Fremontia vermicularis*, with smaller saline shrubs growing with singular luxuriance, and in many places holding exclusive possession of the ground.

On the evening of the 8th we encamped on one of those fresh-water lakes, which the traveller considers himself fortunate to find; and the next day, in latitude by observation 42 deg. 20 min. 06 sec. halted to noon immediately at the foot of the southern side of the range which walls in the Sweet Water valley, on the head of a small tributary to that river.

Continuing in the afternoon our course down the stream, which here cuts directly through the ridge, forming a very practicable pass, we entered the valley, and after a march of about nine miles, encamped on our familiar river, endeared to us by the acquaintance of the previous expedition, the night having already closed in with a cold rain-storm. Our camp was about 20 miles above the Devil's gate, which we had been able to see in coming down the plain; and in the course of the night, the clouds broke away around Jupiter for a short time, during which we obtained an immersion of the first satellite, the result of which agreed very nearly with the chronometer, giving for the mean longitude 107 deg. 50 min. 07 sec.; elevation above the sea 6,040 feet; and distance from St. Vrain's fort, by the road we had just travelled, 315 miles.

Here passes the road to Oregon; and the broad smooth highway, where the numerous heavy waggons of the emigrants had entirely beaten and crushed the artemisia, was a happy exchange to our poor animals for the sharp rocks and tough shrubs among which they had been toiling so long, and we moved up the valley

rapidly and pleasantly. With very little deviation from our route of the preceding year, we continued up the valley, and on the evening of the 12th encamped on the Sweet Water, at a point where the road turns off to cross to the plains of Green river. The increased coolness of the weather indicated that we had attained a great elevation, which the barometer here placed at 7,220 feet; and during the night water froze in the lodge.

The morning of the 13th was clear and cold, there being a white frost; and the thermometer, a little before sunrise, standing at 26.5 degrees. Leaving this encampment, (our last on the waters which flow towards the rising sun,) we took our way along the upland, towards the dividing ridge which separates the Atlantic from the Pacific waters, and crossed it by a road some miles further south than the one we had followed on our return in 1842. We crossed very near the table mountain, at the southern extremity of the South Pass, which is nearly 20 miles in width, and already traversed by several different roads. Selecting as well as I could in the scarcely distinguishable ascent, what might be considered the dividing ridge in this remarkable depression in the mountain, I took a barometrical observation, which gave 7,490 feet for the elevation above the Gulf of Mexico. You will remember that, in my report of 1842, I estimated the elevation of this pass at about 7,000 feet; a correct observation with a good barometer enables me now to give it with more precision. Its importance, as the great gate through which commerce and travelling may hereafter pass between the valley of the Mississippi and the north Pacific, justifies a precise notice of its locality and distance from leading points, in addition to this statement of its elevation. As stated in the report of 1842, its latitude at the point where we crossed is 42 deg. 24 min. 32 sec.; its longitude 109 deg. 26 min. 00 sec.; its distance from the mouth of the Kansas, by the common travelling route, 962 miles; from the mouth of the Great Platte, along the valley of that river, according to our survey of 1842, 882 miles; and its distance from St. Louis about 400 miles more by the Kansas, and about 700 by the Great Platte route; these additions being steam-boat conveyance in both instances. From this pass to the mouth of the Oregon is about 1,400 miles by the common travelling route; so that, under a general point of view, it may be assumed to be about half way between the Mississippi and the Pacific Ocean, on the common travelling route. Following a hollow of slight and easy descent, in which was very soon formed a little tributary to the Gulf of California, (for the waters which flow west from the South Pass go to this gulf,) we made our usual halt four miles from the pass, in latitude by observation 42 deg. 19 min. 53 sec. Entering here the valley of Green river—the great Colorado of the West—and inclining very much to the southward along the streams which form the Sandy river, the road led for several days over dry and level uninteresting plains, to which a low, scrubby growth of artemisia gave a uniform dull grayish colour; and on the evening of the 15th we encamped in the Mexican territory, on the left bank of Green river, 69 miles from the South Pass, in longitude 110 deg. 05 min. 05 sec., and latitude 41 deg. 53 min. 54 sec., distant 1,031 miles from the mouth of the Kansas. This is the emigrant road to Oregon, which bears much to the southward, to avoid the mountains about the western heads of Green river—the Rio Verde of the Spaniards.

(Continued in our next.)

Thomas Aquinas entered the chamber of Pope Innocent IV. whilst large sums of money were being counted there. "You see," said the pontiff to him, "that the church has been blessed, and is no longer in the state in which she was when it was said, 'Silver and gold have I none.'" "It is true, holy father," said Aquinas; "but neither can she now say to the paralytic, 'Take up thy bed and walk.'"

CONSOLATION.

The Saint enjoys a privilege which is entirely unknown to any other, and which alone can be understood by those who have listened to, believed and obeyed the principles of the gospel. It is that of being able, under all circumstances however adverse or distressing, of recurring to the great truths to which he has become obedient, and which he knows are pure and lasting as their great Author, and that by a faithful adherence to the same he will be brought off more than conqueror, however difficult his course may be, or mighty the obstacles which he has to overcome.

Who that reads the history of the church of Christ since its organization, in the year 1830, but must be convinced of the truth of these remarks. How otherwise could we account for the great spirit of endurance that has been manifested on the part of the people of God. The loss of property and houses, time after time driven as fugitives before a relentless mob, numbers sacrificing their lives to the bullet, the bayonet, or the harrassing fatigue consequent upon the privations they were compelled to suffer; all these things have been their portion, and yet the faithful are the faithful still, though by a recantation of their principles, a sacrifice of the bright hopes in which they had indulged of becoming citizens in the kingdom of God, might have secured them from molestation, and they might have had the protection of the laws, and have gone along smoothly with the popular current of the day, gathering unto themselves the comforts and the good things of the world around them.

But they had not so learned Christ, they had received truth and knowledge of things beyond the vision of the people of the world; that knowledge gave them the power to endure, and while that knowledge with them increases day by day, so shall their moral fortitude be strengthened even to enable them to overcome all things. It is then on this principle alone that salvation is to be obtained, and though the faith of some may be weak, and the prospects of the difficulties that are before them may appear almost too great for them ever to surmount, yet by a faithful adherence to that to which they have already attained, they will find themselves nerved in the day of trial, not only to endure, but to rejoice even under circumstances that in the anticipation of them appeared completely overwhelming; and they will fully realize the faithfulness of the promises of God, "that as their day their strength shall be."

Indeed, any one professing to contemplate a salvation that shall terminate in celestial glory, and who does not take into consideration that it can be attained only by passing through great tribulation and overcoming, or being victors over every opposing power, is making a most egregious mistake, that the revelations of eternity will make abundantly known. This only is the path the Redeemer trod, and it was only by sufferings that he was made perfect, and most assuredly all who aspire after like perfection must endure a like ordeal, to fit them for the enjoyment of the power and glory of their Great Master.

Let then the minds of all in connexion with the church of Jesus Christ reflect upon these things, as certain and sure principles of truth, and the study thereof will have a beneficial effect upon all the honest in heart.

We who have become connected with the church in the British Islands, have looked hitherto upon our brethren in the West, as in the great field of action, contending with the powers of darkness, and manfully struggling against the wild fury of mobocrats, or the malice of apostates, prompted to every act of wickedness by the great enemy of God. We have in this land the protection of the laws, and though the spirit of persecution has been often exhibited, it has been as it were an individual affair, and confined to separate localities; but not so with our brethren in the land of Joseph, it is as a community, as an entire people that they have been called upon to suffer, and are now wending their way in the wilderness to escape from the murderous oppressions of their adversaries. But though this has been the

condition of the church hitherto in relation to persecution, we may rest assured that it will not continue so. It appears more than probable, that while a great portion of the church have escaped from the aggressions of their enemies by fleeing into the wilderness, that the great enemy of all truth will turn in anger upon the remnant of the Saints that remain in different lands, and we feel assured that the faith of multitudes will be tested long before they may be enabled to gather with their brethren in the West.

Let then the Saints be prepared for these things, let them apply the principles of consolation which they possess themselves, never losing sight of the great exaltation and glory after which they aspire, but realize continually that to attain to that position in which all things shall become subject, it can be effected only by overcoming all things in progress.

We cannot close these few observations without recurring to the thought that the day of trial is speedily approaching the Saints in these lands and others, such as has hitherto not been experienced; but on the great consoling principle, "that all things shall work together for good," it will have the effect of throwing out many perhaps that might not endure in the day of trial, while it will fit and prepare the honest-hearted for the enjoyment of those holy and glorious privileges which await the gathering of the Saints of God. Many have hitherto entered the church, and have ran comparatively well for a season, and the Lord has overruled their proceedings and ultimate designs for the good of his people, and for the establishment of things necessary to enable his servants to lay the foundation of the kingdom of God. That foundation has been laid, the servants of the Lord have received their endowments, and the time is rapidly approaching, when the faithful only shall be gathered to partake of the blessings of the sons of God.

Thus we may take consolation from the prospect of the trial of our faith individually, but the various branches being pruned will be beneficial for the entire church. May the Spirit of the Lord be the guide of the honest in heart that they may endure to the end, and enjoy the rest that remaineth for the people of God. Amen.

EDITOR.

THE JOINT STOCK COMPANY.

From several communications received we find that there has been some little disappointment in consequence of persons who have made applications for shares not having yet received their allotments. This has not arisen from neglect, but from the multiplicity of business which we have had to attend since our conference. Also from a desire to economise as much as possible by sending a number of allotments that will serve for a district at one expense either by messenger or otherwise. We have now allotted nearly the whole of those applied for, or shall at least do so with the remainder, when the necessary measures required are secured.

The spirit of the company we rejoice to say is much extending, and though like everything else set on foot for the furtherance of the cause of God, we may expect to meet with the most determined opposition, yet we have faith to believe that the objects of the company will be fully realized, and every one connected therewith have cause to rejoice and be glad.

The great work at present that we have to attend to is, to get shares taken, to allot them as speedily as possible, and to procure the execution of the deed as speedily as we can; and in the mean time let the treasurers of the districts be punctual in making what returns they can, and the shareholders be as diligent as possible in paying in their instalments, as much, very much depends upon our being in possession of funds at the present.

We have a most advantageous offer of a ship, admirably fitted for our purposes, which is expected to arrive in the port of Liverpool in the month of November, and it will require in the mean time our utmost exertions to avail ourselves of the offer. Let the subscribers and shareholders of the company take courage, and rest assured that nothing shall prevent our utmost exertions being put in operation to promote the success of the company.

We have printed for the use of the shareholders, a considerable number of copies of the Deed of Settlement which we have on hand to dispose of as soon as we can, at about a groat each.

Most of the conferences will be soon visited officially, in order that subscribers may sign the Deed, that the principles of action of the company may be understood and its interests more efficiently promoted.

In the mean time we solicit the forbearance and long-suffering of our friends, pledging ourselves that no time shall be lost, but every exertion be made for the establishment of this great work, and the accomplishment of the objects to be effected by it.

THOMAS WARD, President.

LAND OF PROMISE.

I am desirous to act in such a manner as shall answer the end for which I was called to the priesthood, and if I can to any extent accomplish this by writing, and giving publicity through the medium of the STAR, I shall be pleased, and trust none will censure my frequent contributions, for they arise from a desire to benefit the reader, and are penned at the request of the editor.

The subject which I wish to place before you is the necessity of the removal of the Saints. Many in my travels have laid before me their complaints, and have not understood the reasons of this removal—they have censured it as being unwise and in contradiction to the revelations of God through Joseph. I shall not place before you all the objections I have heard, but the above are some. Permit me, then, before I proceed to answer them, to say, whenever I come in contact with such persons possessing those notions, I have not failed to silence them after a very brief explanation. I am aware of the objection taken from the Book of Doctrine and Covenants, and used as a weapon against the movements of the church, and I consider it almost superfluous to answer it, but I wish to put an extra power in the hands of the elders so as to be able to answer rightly.

Many have supposed that our location in the city of Nauvoo was to be a permanent one, so was the situation in Missouri—both were promised as an everlasting possession, yet the Saints were driven from their homes to Nauvoo for a season, there to raise up a temple for the Lord, in which he could reveal unto us the power of the priesthood, and qualify his servants for the work assigned them by God through Joseph Smith; and during our stay at Nauvoo we have reared a temple, obtained the blessings for which we built, and God be praised. But the question arises, why are you driven, your numbers were large and you could have stood your ground, and if you had been right, you never need have been driven? You are wrong: you might with equal propriety say that God had forsaken Abraham, whom he called from his country to a land of which he was ignorant; yet he complied and went forth, having received the promise he should have the land of Canaan for an everlasting possession; and if we follow him through his journey on that land, fancy him digging a well, his flocks quietly grazing, when presently he is made to move away by shepherds, and quit his place to obtain a habitation somewhere else; truly then was he made to move from one place to another, in possession of the express promise of Jehovah. It may be said his number was small,

and that he could not compete with his enemies, but why did not the Almighty exert his power to put Abraham in possession of the promised land ; had he frowned upon him ? the biblical scholar answers no ; but men do not see as God sees, neither are their ways his ways, for Paul, in speaking of the promise made to Abraham, asserts the fact that he never owned one foot of it, but actually died seeing the promise afar off, yet he received a positive command to inherit the land of Canaan ; but the difficulty ceases when we fully comprehend the extent of Isaiah's words—“ my ways are not as your ways.” But seeing the prophets often spoke in the prospective, we can at once understand the nature of this inheritance, and the saying of the same prophet, wherein he says, “ unto us a child is born, the wonderful counsellor,” evidently of Jesus Christ ; yet he was not born to that people or generation, but many hundred years afterwards.

When the prophets spoke, they invariably spoke as though the things would transpire immediately, therefore it requires a discerning spirit to separate the past from the present, and that from the future. We must get the same spirit by which they wrote, before we can rightly divide the word of God, and give to every time and people their portion in season. It is similar to a man, who, by the aid of the telescope, brings the distant object near, nay, almost within his grasp ; but remove the glass, and the object is distant still. So then with us, the promises of God are in some measure the same ; he gave us the land about Nauvoo for a home, and commanded us to build a house to his name, and an obedience to this should give unto us the privilege of being baptized for our dead, without naming the time and place, but the doing of the thing he had commanded should warrant us our dead. We zealously laboured with all our might, mind, and strength to build this house, and one too that should be worthy of our name, that if we had to leave it behind, we should never be ashamed of it. We obtained from the hands of the twelve that knowledge and power to qualify us for our duties ; they laboured night and day to have the temple so far finished as to do this, never omitting in the midst of the greatest troubles (when mobs raged without, hunting for them or lurking like the hungry wolf, with lips already smeared with blood from recent prey) to offer up their prayers for the prosperity of the church, and by their united efforts it has been kept together till the endowment was received. The place became too small for us to dwell in—the church required to be sifted—the celestial laws to be put in force, and the foundation of Zion laid according to that pattern. All, all cried for room and a purification of the church. But had we been desirous to shed blood, we could have done it, but we leave such matters with God, and we consider the kingdom of God primary. Houses and lands, what are they ? we can build more. It was essential we should go and be in the wilderness, to be pleaded with, to be hidden till the indignation of God be overpast. Were we able to comply with the saying of the prophets, “ to your tents, O Israel ?” were we hid from the gaze of the world ? No ; then we must go somewhere. Could God bring destruction upon Jerusalem while the disciples where there ? No ; but he commanded them to flee to the mountains, take with them the Sun of Peace, leave the nation destitute of salt to save it, or peace to save from destruction. What was the result ? let those ponder who do not see the removal of the Saints essential. Has not the blood of our best men been shed, and did not Joseph's remarkable funeral text say peace was gone ? has not the blood of others been spilt as water, our sires numbered with the dead, or brutally flagellated, while their homes were consumed in their presence ? Our aged mothers borne in the dead hour of night to their narrow house and denied the attendance of friends, our fair daughters and sons prematurely hurried there by repeated wrongs and persecutions and yet no need of a removal ! O, how inconsistent ! Had there been no revelation prior to that date authorizing our removal, I do believe God would have given one, and commanded us to hide ourselves till his indignation be overpast, that he might rise in his sore displeasure.

Again, the gospel must be presented to the house of Israel, but the Gentiles must have it first. America has had it and we now leave her, having done our duty. Elders without number have been in her midst, but she drives us now from her land, and we go and make a willing sacrifice for the sake of the gospel of Christ, braving the perils of the wilderness, build new homes, and wait God's time for retribution, well-knowing the justice of our cause, and that he will chasten every son

whom he receives. The child needs the rod sometimes, so we have felt the stripes, and many have realized good therefrom, whilst others have left. My brethren, we have not in this land had much to bear, and if you speak of your trials and difficulties here, just for a moment think of your brethren in the West, thrice plucked up by the roots—consider the twelve, men who labour for your good ; and this I know, for my acquaintance with president B. Young, has indelibly fixed in my mind his noble character, his manly bearing, his close adherence to the spirit of God, assisted by his counsellors ; yet some will dare to talk of the unrighteous movement of the church, the conduct of our head ; let such know most assuredly they have neither lot nor part in the kingdom of God. I have received in the city of Nauvoo that instruction which I know will eventually save me, and redeem my dear relatives, whether in the temple at Nauvoo or some other place where God shall appoint, no matter where. The house of the Lord is so far accomplished, we can claim our privilege and rejoice in the same. I trust ever to feel that love for the men who have borne patiently the difficulties and trials to benefit the Saints and to uphold them. I purpose to sound their praise and never detract from them, for I know God would blast my intentions, and bring me to shame and contempt ; by them I have been put in possession of eternal truths, and by a right use thereof I know I shall be a welcome guest in the presence of the sons of God, but an abuse thereof will render my condemnation complete. It is the same with us all, let no man rail against the head but uphold it. Gather up your gold and silver to beautify the place of the Saints, be active and not idle, waiting for the times and seasons of the Lord ; let no man rob you of your crown, but know if you contend lawfully you will obtain. I have truth, diamond truth, and by it I hope to be sanctified. To all who feel the interest of the cause at heart, I pray God to bless them in their efforts. Be up and doing, the enemy is on the alert to break in and devour ; keep a close watch over yourselves, that if a day of sifting should come in the land, you may stand the trial. Such a day will come, and who shall be able to stand. Shall I or shall you ? never, unless we keep our own hearts free from the rancorous growth of obnoxious principles. Ponder over the catalogues of fallen degenerate men from our church, eminent in oratory and love ; where are they now ? Caterers for public favour in various ways, and others have the contempt of a discerning public and stand as a withering tree in the midst of Babel. But otherwise, if you stand fast you shall be crowned in the presence of God, and know that your trials have enhanced you in the favour of God, angels, and the ransomed throng, and be in the midst of eternal felicity.

D. C. KIMBALL.

Latter-day Saints' Millennial Star.

JULY 15, 1846.

WE read from time to time various contradictory reports in relation to the condition of the camp of the Saints in the wilderness, some testifying to the perfect harmony and union of the company, others stating that divisions and dissensions were taking place. With regard to the latter statement, we give it no credit whatever ; the principles which could lead a whole people to sacrifice, in a great measure, all which they possessed, and go forth to seek a home in the wilderness, were principles of no common character, but of a potency which the world cannot comprehend ; and we venture to assert that never were a people more united since the days of Enoch to the present hour.

We wait with much anxiety to hear from the quorum of the Twelve, and regret that the time and distance are so great, but in the meantime it will behove the

Saints in this land to bear the brethren in the west continually in mind—to uphold them by faith and prayer—and to use every exertion that lies in their power that they may be enabled, sooner or later, to assist them. Never was there a period when the church was in a more interesting position than at the present time. The Saints have gone forth where they will receive mighty additions of power, and the great enemy is perfectly conscious of this, and will use all his energy to injure them and oppose their progress; and, as we have hinted before, his powers will be brought to bear with manifold strength upon all Saints, and especially in the degree in which they labour to assist their brethren. Let no one be discouraged in this matter, but remember that it is the destiny of those whom the Lord loves to be chastened; and though the trial may be hard to bear, yet, inasmuch as we endure, we shall go forward with accumulated strength in the path that leads to life and salvation.

We have thought sometimes that the removal of the Saints from Nauvoo to a region so distant, and of which comparatively but little is known, might have an effect of lulling in some measure the spirit of gathering. While in Nauvoo, there appeared the prospect of a home amid the community of the Saints, associated with a thriving and rapidly increasing people, while at the present they who gather will have to provide a home for themselves, their cities have to be raised, and in the meantime the necessary privations and toils must be borne before these enjoyments can be had. But while we make these remarks we most earnestly exhort the Saints to cherish as their great, peculiar, and distinguishing doctrine, the "gathering." Upon this great principle all things depend, which we hope to realize and enjoy in connexion with this last dispensation. We have been privileged with hearing and receiving the first principles of the gospel in this land, and have enjoyed many blessings in connexion with it, but it is only by gathering from amongst the Gentiles into the body of the church, that we can receive those ordinances, and learn those principles, and practise those duties by which we shall not merely be saved ourselves, but become saviours on Mount Zion unto others. Let then the Saints never lose sight of the doctrine of the gathering, for without it, and the influence which it effects upon all our proceedings, our other principles are as it were null and void, and it becomes quite an anomaly for a Saint not to be imbued with the spirit of the gathering. Let the elders encourage and enforce the necessity of the principle upon the Saints, so that one and all may live in certain hope of effecting the same whenever the Lord shall open their way.

In our early connexion with the church we can recal to mind what comparatively trifling things tried our faith, or, at least, caused us much anxiety of mind, subjects which as we have increased in a knowledge of principles we can now smile at; yet we have found also in our experience that as our knowledge increased so also did our temptations; and we have thought the late events which have transpired in reference to the Saints in the West, might have been to many a great trial of their faith. Certainly it is no small matter for a people to gather from distant places over land and sea, or for others to have been driven from their houses and lands, sacrificing their all as it were, and then uniting under the most trying circumstances of poverty and sickness, to build for themselves and their families a home; and then amid the continued difficulties, arising from the persecutions of apostates and others, to continue their industry, until a beautiful city arose around them, adorned by public mansions and halls; and to crown their labours, to behold the temple of the Lord rising under their hands, until the top stone was brought forth with hosannas unto the Most High. We repeat that after having endured such things, and accomplished so much, it is no small matter to sacrifice these

things and go forth into the wilderness to find a new home, if possible, away from the oppressions of the wicked. Many, we are aware, have thought it strange that these things should be so, especially when the temple, that mighty work of labour, was just completed, and with which such glorious hopes were associated, that it should so soon be abandoned. But, beloved Saints, let it be universally understood, that the purpose for which the temple was erected has been accomplished—the church has therein received privileges and powers she otherwise could not have had, and now there is no power of earth and hell combined that can stay the onward progress of the kingdom of God. Even here then, under circumstances unparalleled, and though called upon to make sacrifice of the labour of years, can the Saints take consolation, and fully see the purposes of God have been accomplished, and the designs of the enemy have been completely frustrated.

TO THE SAINTS IN THE ISLE OF MAN.

Dear brothers and sisters,—I greatly rejoice that our brother Mr. Joseph Cain is going to England, and will have the pleasure of visiting you; and as he is respected and esteemed here, and thought worthy of confidence and trust, you will be much edified by his testimony; but beware of other spirits who may even come from this place, and whom it would not be prudent to name, “By their fruits ye shall know them;” they will not bear a straightforward testimony to the work of the Lord. Believe them not. If my testimony and brother Cain’s goes hand in hand, you then have two witnesses, and I will only simply state what I have seen and heard, and my own conclusions thereon, believing I have a right to think and judge for myself. I am no enthusiastic girl in her teens, but have seen a good deal of the world, and am accustomed to be extremely cautious, and weigh well all circumstances and things ere I jump to a conclusion. A statement of simple facts will enable you to judge for yourselves; truth needs no ornament. I shall endeavour to use the most plain and simple language, for the express purpose that I may be understood by every one. From a child I had studied the scriptures, and in secret poured out my heart to the Lord. Mr. Taylor and others providentially came to our house on the North Quay, and boarded with us. In spite of my Jewish unbelieving heart, I could not deny baptism and at the same time believe the new testament; however, I was so resolved not to be deluded, that I thought I would just get baptized, and only go so far as I could see was right. Slow and cautious ever, I received the truth; many ran before me, while I crept slowly along. I soon felt, in common with many of my brethren, a spirit of gathering pervading my bosom, and a strong desire to be enabled to visit Nauvoo, to see and judge for myself; at the same time there seemed to be no possible chance for me ever to go; however, by faith I believed I should go, though so very unlikely, and frequently testified the same in the meetings. To be short, the Lord opened my way, I knew beforehand by prophesy that it would be so. I sailed in the ship Palmyra, and left a kind father and friends. When the farewell hymn was sung on ship-board, I felt what it was to leave all for the truth; I had before gone through much persecution as many of you know. Unkindness in all its forms I could cheerfully bear, but to leave a kind and aged parent was almost more than I could endure. Well did St. John say, “These are they who have come through great tribulation,” &c. We had soon something else to think of than farewells, friends, or any thing else, for the winds arose, and our fears with them; wave dashed on wave, and storm on storm, every hour increasing; all unsecured boxes, tins, bottles, pans, &c., danced in wild confusion, cracking, clashing, jumbling, rolling, while the vessel pitched, and tossed, and bounced till people flew out of their berths on the floor, while others held on with difficulty; thus we continued for eight days—no fires made—nothing cooked—biscuits and cold water; the waves dashed down the hold into the interior of the vessel, hatchway then closed, all in utter darkness and terror, not knowing whether the vessel was sinking or not; none could tell—all prayed—an awful silence prevailed—sharks and sins presenting themselves, and doubts and fears; one awful hour after another passing, we found we were not yet drowned;

some took courage and lit the lamps ; we met in prayer, we pleaded the promises of our God—faith prevailed ; the winds abated, the sky cleared, the fires were again lit, then the luxury of a cup of tea and a little gruel. Oh ! how ungrateful are we for our mercies, because they are so common. We soon sailed joyfully and pleasantly along, rescued a sinking vessel with nine human beings from a watery grave ; they had been seventeen days up to their waists in water, sleeping by turns, held up by the others. Oh ! we wept for joy to be the means of saving them, remembering our own perilous condition. We arrived at New Orleans. The sight of land caused every face to smile, though on a foreign shore. Refreshed, we started up the noble Mississippi ; the beauty of the scenery would take me too much time to describe ; orange trees, houses, plantations, villages, pass in quick succession. We arrive at St. Louis — the great emporium of the west, all bustle, animation, and full of interest ; leave St. Louis for Nauvoo. Our hearts now began to feel lively and warm with emotions, as the Captain from time to time proclaims our near approach to Nauvoo. It was a beautiful moonlight night, our vessel glided silently and gracefully over the moon-lit waters. Spontaneously we sung a hymn, and never before or since has music seemed so sweet—it was from the heart ; we had surmounted every difficulty, had braved every danger, and now were nearing our desired port. The bell rang—the vessel stayed—we were at Nauvoo. Soon friends welcomed friends. We seemed alone. I thought I knew no one there, when we heard a voice, “ Is any here from the Isle of Man,” we gladly responded “ yes,” when our two kind brothers, Mr. Joseph Cain and Mr. James Cowley gave us a right Mormon welcome. It is impossible to describe our sensations, when seven thousand miles from our natural home, on being received with such brotherly kindness and attention. It was midnight, but a warm comfortable meal was provided, a conveyance got for us and our goods, a house warm and comfortable found for us—and our joy seemed full. Brothers Cain and Cowley we shall never forget ; they would receive no remuneration for their trouble and unwearied attention ; they proved themselves true brethren, and we shall ever feel grateful. The next morning Mr. and Mrs. Taylor called upon us, and evinced the same kindness and hospitality ; we found one spirit in all—the spirit of union and love. From that time to this we have ever found them the same. Nauvoo greatly exceeded our expectations—likewise the temple. Soon after we came it was the conference, and to witness such an immense multitude of happy faces was in itself a treat ; thousands upon thousands thronged to the stand (a place erected for the twelve before the temple was completed), and what did we hear at the stand ? Some set formal discourse, rightly divided, graced with flowery eloquence ? No ! But men spoke as they were moved by the spirit. The word, though clothed in nature’s simplest language, was as fire—it came from the heart, and went to the heart—conviction followed the words of truth. Mormonism here is no long-faced religion. At the stand you see an illumination of countenances, the apostles affect no pompous style of delivery, they speak naturally the sublime truths they utter ; there is no mystery about what they say, neither is that word engraved on any countenance, all is light and intelligence, every word goes home as an arrow sent by a skilful archer to the right place—information, temporal and spiritual—for here we are taught to intimately mix our religion with everything we do, that whether we eat or drink (as the apostle says) we may do all to the glory of God. We do not keep a little hid up in a corner to be brought out only upon high days and holidays, Sabbath days, &c., but it is religion all the day long, in every transaction we fear the Lord, by faith we see our ministering angel ever about us, viewing our daily and hourly conduct, and so respect ourselves that we would not do a mean action, public or private. The priesthood is restored in power. I have heard prophecies delivered openly, publicly, and fearlessly on the stand, and (in months after) seen them fulfilled. But this is nothing in comparison to my mind in evidence to the truth of the work, compared to a greater evidence which none can well imagine unless they witness the same, that is the remarkable literal illustration of the word, “ By this shall all men know that ye are my disciples, if ye have love one to another.” God is love, and here you see that principle clearly made manifest. To witness the perfect obedience, union and love of this people, has been to me most delightful—the most convincing proof that the spirit of God is among us. As the trees of the forest are moved by a mighty wind, so the spirit of the Lord rushes through every heart, and all feel of one heart, of one mind ; brother would die for brother. Satan seems bound, and you would almost think, and think correctly, that amongst the Saints the millennium had begun, and verily, I believe it would seem so, but for our enemies—these pious persecuting christians. Our apostles are all of them fine looking, talented, bold, and daring spirits—spirits chosen before the world was, for this great work ; they rule in the hearts of the people ; their word is law ; let them but give a command and it is done. Never, since the days when all came and sold their possessions and laid them at the apostles feet, has been manifest such willingness to obey. The apostles hold their lives in daily sacrifice for the good of this people, and the infant kingdom of Christ ; the people

catch the same spirit, and would die for the apostles, and the same cause. We know that history furnishes us with many solitary magnanimous instances, where a man would in some extraordinary case, sacrifice his life for his fellow man; but to see thousands upon thousands animated with this heroic spirit, is a delightful spectacle. Not all the powers of earth and hell combined can break this chain of love and union that cements the Saints. Devils and pious persecuting christians may hate, being of one and the same spirit, but the Saints of Latter-days triumph by love. This is a power above them, they cannot cope with it; they may, in accordance with the spirit that dwells in them, murder, burn houses, drive into exile, but no further. Can they chain the heart or bind the pure free spirit? No! With love and union we go to the wild regions of the Far West, and soon the wilderness shall rejoice and blossom as the rose. Polished society shall grace the desert. The cities and temples of the Saints shall arise; the stone cut out of the mountain without hands has begun to roll on, and soon with fearful rapidity will the wicked be confounded. We can all discern the signs of the times, "nations in perplexity;" the fig tree has put on her leaves, summer is nigh. I rejoice exceedingly that ever I came here, and received an endowment in the temple of the Lord. I am well satisfied I have followed no cunningly devised fable. I can rejoice in the Lord all the day long, and smile at the taunts of the ignorant, crying delusion! delusion!! I bow not to educational prejudice, sectarian bigotry, or popular opinion. I dare not barter my eternal peace for man's opinion, nor set of men; I dare to think and judge for myself. Facts are stubborn things; they cannot be beat down nor be annihilated by clamour. Truth cannot be destroyed by persecution. I daily see living witnesses, even from my own country and other countries, who testify that Joseph Smith was a prophet of the Lord; testimony upon testimony proves it, anecdote upon anecdote, in social common conversation, with first one friend and then another. Joseph was so loved by the people that any man in or out of the city would have died for him, and the description of Nauvoo at the time of his death, by living witnesses, can hardly be written, but you may form some imperfect idea by what many of you felt at so great a distance. Not very long before he went to Carthage he addressed the legion, when he solemnly asked them if they would die for him? One universal thrilling shout of "we will," rent the air. Then, says he, "I will die for you." His murderers yet go free; the land is polluted with their deeds; his spirit unites with the souls beneath the altar who are crying, "Lord how long," &c. Surely, as there is a God in heaven I believe the Lord will come out of his hiding place and vex this nation. At present we are patient in tribulation, and rejoicing in hope; we fear no exile. Does an infant feel from home at the breast of its mother, on land or on sea? so the Saints with the church. We are at home, no matter our location. Welcome ye wilds where freedom reigns, far from all tyranny and oppression. Let us be governed by the God of heaven alone; his laws indelibly written and engraved by his spirit on our hearts, need no prisons to enforce them; we have no fear—fear be to our enemies. The Mormons live above fear; death itself daunts not our warriors, and the tender and delicate female, who would weep at the fall of a bird, would in the cause of freedom and of God, shoot with nerve and dexterity to defend themselves. Our God will fight for us, we are not afraid. He that led the Israelites will again lead his people, with signs and with wonders, and an outstretched arm in the sight of all nations. Then be not slack to come up to the help of the Lord. Lo the standard will soon be reared. Why tarry ye? Surely "one does not go to his merchandize," &c. No, my dear brethren, I hope better things, though I thus speak. All whose hearts are set on Zion will have their way opened, when their work is done in that part of the vineyard they are now labouring, and the last shall be first. Mr. Joseph Cain will be enabled to give you many interesting particulars, both serious and comic. It would be well if the Mormons had nought but comic scenes to relate; but alas, the most fearful tragedies have been enacted, too fearful to relate without a shudder. Brother Cain will be enabled to relate every minute circumstance respecting that awful Carthage scene, where not only Joseph and Hyram were murdered, but brother Taylor was made a living martyr to the truth, by receiving four balls, &c., but is now along with his brethren, defeating the councils of the wicked. Fearing to tire you all, I must draw to a conclusion, but would just remark, should any wrong spirit, no matter where from, from foreign climes or in your midst, even your own countrymen, try to seduce you from your steadfastness, heed them not; they will slander and villify the Saints in every possible way; they have that same spirit that accused our Saviour of gluttony and drunkenness—so will these; there is nothing too gross or too bad for them to say. I heard the most abominable things of this church while coming up the river, and even after I had got to Nauvoo, but I waited patiently to see and know for myself, so I would advise no one to give heed to tales and lies, but boldly and fearlessly come and see for themselves. What interest have I in writing so much, and bearing my testimony were it not for the truth. I may never see you again in the flesh, and if I do, would it benefit me to lead you into error? Certainly not. You may say, what interest or plea-

sure has any one to bring us lies? because their own works are evil; fearing their own evil deeds should come to light, they traduce others; the righteous have no such fear, they have nothing to hide, nothing to gloss over; their path is as the shining light that shineth brighter and brighter unto the perfect day; you may know them by their countenances, they feel all light and life, and love and joy. I shall be proud and glad to hear from any of you, and will write to brother Joseph Cain if any important event transpires, likewise will take the first opportunity to write from our new location, with every interesting particular. May my Heavenly Father bless you with wisdom and the spirit of discernment, and all other blessings.

Your affectionate sister in the gospel,

ANN PITCHFORTH.

P.S.—Samuel writes in love to you all, he has a very good wife, and we are all very comfortable and live together. The climate has agreed with us all very well, but the climate where we are going is much better.

ERRORS OF THE MISSIONARY SYSTEM.

We have extracted the following article from the *Liverpool Mercury* of Friday last, being firmly persuaded of the truth and justice of the author's remarks, who appears to be well versed in the subject on which he writes. We present it to our readers for a careful perusal.—ED.

To the Editors of the Liverpool Mercury.

Gentlemen,—I find it stated in your paper of the 6th of March, that the income of the Wesleyan Missionary Society, for the year 1845, amounted to no less a sum than £112,823. This, to say the least, speaks very highly in favour of the liberality of the Methodists, and plainly intimates that they feel deeply interested in the spread of that form of Christianity which they have espoused. There are other societies, however, established for the same purpose, and these societies, when appealing to the sympathies and the pockets of the people, appear equally zealous for the spread of their own views of Gospel truth, and, therefore, spare no pains to secure the needful for that end. In proof of this, we find that the income of the Church Missionary Society, and also that of the London Missionary Society, are each nearly equal in amount to that of the Wesleyans; while a number of other societies, such as the Baptists, &c., are following in their wake, some at a less and others at a greater distance, the precise amount of whose income is not easily ascertained. But, in the absence of the necessary figures, we may assume that half a million of money is annually drawn from this country alone for missionary purposes. And where is the man, with a spark of humanity in his soul, who is disposed to find fault with this? If an individual only fancy that he possesses an infallible remedy for any of the numerous ills which afflict the human family, he is bound, by every tie that unites him to his species, to make it known, and, if possible, to circulate it in every place where a human being is to be found. But the members of these societies firmly believe that they possess a specific, well calculated to heal the disorders of the entire moral system, and are, therefore, under the greatest and most sacred obligation to make it known from "pole to pole, and from the river to the ends of the earth." But the expenditure of half a million annually imposes very considerable responsibility upon those who are engaged in the distribution of that sum. The first question, therefore, which is likely to suggest itself to a reflecting mind will have relation to the impression made upon the world by such an amount of expenditure. Such a mind will naturally inquire, whether the effects produced are in proportion to the means employed; and it is painful to state, that many of those who have turned their attention to this subject are far from being satisfied that this is the case. And who can be surprised at this dissatisfaction, unless we shut our eyes to that which is as notorious as the sun at noon-day, namely, that the world is as far from being brought under subjection to the authority of Jesus Christ as it was a century back, and that there are more heathens in existence at the present moment than ever were numbered since the globe was peopled with human beings. These are facts

which it is presumed the gentlemen who visit the country for the purpose of advocating the cause of perishing millions, will not gainsay. These facts, however, must establish either the one or the other of the following conclusions: either that Christianity is incapable of being represented in such a light as to insure its reception by the heathen, or that there must be some radical defect in the method at present adopted for its promulgation. But when we consider the wonderful adaptation of Christianity to all ranks and conditions of men, and connect this consideration with the success which crowned the efforts of the first preachers of the Gospel, we clearly perceive that the former conclusion cannot be sustained, and, therefore, it follows, as a matter of course, that the reason why greater progress is not made in the conversion of the world is owing to the manner in which modern missions are established and sought to be carried out. There is no need to insist upon the obstacles which a diversity of creeds, however minute their shades of difference, must necessarily occasion to the spread of Christianity in some countries and among certain classes of people, because it appears sufficiently evident that there is a departure from primitive practice, of such a nature as to cripple every effort that can be made. We learn, from the Acts of the Apostles—the only authentic history of the first planting of Christianity that has come down uncorrupted to our own times—that when converts became sufficiently numerous in any place to form a congregation, the apostles chose from among them the most fitting persons, whom they ordained, to be elders, presbyters, or ministers of that congregation, and then left them, in order to pursue the same course in another place amongst another people. Now, if like causes produce like effects, is it unreasonable to suppose, that if this plan were judiciously adopted, and properly worked out, that our modern missionaries, with such ample means at their disposal, might soon be able to perambulate the globe, and to leave, as the apostles did, a leaven behind them which would speedily leaven the whole mass? But when, where, and by whom has this common-sense practice been followed, in such a manner as to give it a fair trial? There are parties, it is true, who have in a few instances condescended to employ native talent in preaching the Gospel; but as if they were alarmed at their own temerity, they have placed a mark of inferiority upon such preachers. They style them assistant missionaries, by which epithet the Christian public is given to understand that they are mere journeymen, individuals who are unfit to be entrusted with the care of the churches; a brand this which is as disgraceful to those who impose it as it is insulting and degrading to those who wear it. Besides, this invidious distinction, if it do not paralyze the efforts of these men, must necessarily injure their usefulness. Indeed, view the matter in whatever light you please and you cannot help being convinced that those who expect the world to be evangelized, or even greatly benefited under the present system, will be most woefully disappointed; for, notwithstanding the flaming accounts which are given from time to time, both from the platform and the press, respecting the progress of the mission cause, those who have paid attention to that progress must acknowledge that the spread of Christianity does not keep pace with the increase of the world's population, and, therefore, we may conclude that doomsday will arrive before the world is converted, if the present system be continued.

Let not the Christian public, however, run away with the notion that these remarks are designed to damage the mission cause, for the writer is quite alive to the vast amount of good which must result from the universal prevalence of Christianity, and is as anxious for the conversion of all men as the most vociferous advocate can be. His sole intention, therefore, is to call the attention of the public to the subject, in the hope that, by so doing, a better plan may be adopted, in order that the world's regeneration may in reality commence, and be prosecuted to a successful and speedy issue.

Yours, &c.,

ARATOR.

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OREGON AND CALIFORNIA.

*Extracted from the Narrative of an Exploring Expedition to Oregon and California,
by Captain J. C. Fremont.*

August 16.—Crossing the river, here about 400 feet wide, by a very good ford, we continued to descend for seven or eight miles on a pleasant road along the right bank of the stream, of which the islands and shores are handsomely timbered with cotton-wood. The refreshing appearance of the broad river, with its timbered shores and green wooded islands, in contrast to its dry sandy plains, probably obtained for it the name of Green river, which was bestowed on it by the Spaniards who first came into this country to trade some 25 years ago. It was then familiarly known as the Seeds-ke-dée-agie, or Prairie Hen (*tetrao urophasianus*) river; a name which it received from the Crows, to whom its upper waters belong, and on which this bird is still very abundant. By the Shoshonee and Utah Indians, to whom belongs, for a considerable distance below the country where we were now travelling, it was called the Bitter Root river, from the great abundance in its valley of a plant which affords them one of their favourite roots. Lower down from Brown's hole to the southward, the river runs through lofty chasms, walled in by precipices of red rock; and even among the wilder tribes who inhabit that portion of its course, I have heard it called by Indian refugees from the Californian settlement the Rio Colorado. We halted to noon at the upper end of a large bottom, near some old houses, which had been a trading post, in latitude 41 deg. 46 min. 54 sec. At this place the elevation of the river above the sea is 6,230 feet. That of Lewis's fork of the Columbia at Fort Hall is, according to our subsequent observations, 4,500 feet. The descent of each stream is rapid, but that of the Colorado is but little known, and that little derived from vague report. Three hundred miles of its lower part, as it approaches the Gulf of California, is reported to be smooth and tranquil; but its upper part is manifestly broken into many falls and rapids. From many descriptions of trappers, it is probable that in its foaming course among its lofty precipices it presents many scenes of wild grandeur; and though offering many temptations, and often discussed, no trappers have been found bold enough to undertake a voyage which has so certain a prospect of a fatal termination. The Indians have strange stories of beautiful valleys abounding with beaver, shut up among inaccessible walls of rock in the lower course of the river; and to which the neighbouring Indians, in their occasional wars with the Spaniards and among themselves, drive their herds of cattle and flocks of sheep, leaving them to pasture in perfect security.

The road here leaves the river, which bends considerably to the east; and in the afternoon we resumed our westerly course, passing over a somewhat high and

broken country ; and about sunset, after a day's travel of 26 miles, reached Black's fork of the Green river—a shallow stream, with a somewhat sluggish current, about 120 feet wide, timbered principally with willow, and here and there an occasional large tree. At three in the morning I obtained an observation of an emersion of the first satellite of Jupiter, with other observations. The heavy waggons have so completely pulverized the soil, that clouds of fine light dust are raised by the slightest wind, making the road sometimes very disagreeable.

August 17.—Leaving our encampment at six in the morning, we travelled along the bottom, which is about two miles wide, bordered by low hills, in which the strata contained handsome and very distinct vegetable fossils. In a gully a short distance farther up the river, and underlying these, was exposed a stratum of an impure or argillaceous limestone. Crossing on the way Black's fork, where it is one foot deep and forty wide, with clear water and a pebbly bed, in nine miles we reached Ham's fork, a tributary to the former stream, having now about sixty feet breadth, and a few inches depth of water. It is wooded with thickets of red willow, and in the bottom is a tolerably strong growth of grass. The road here makes a traverse of 12 miles across a bend of the river. Passing in the way some remarkable hills, 200 or 300 feet high, with frequent and nearly vertical escarpments of a green stone, consisting of an argillaceous carbonate of lime, alternating with strata of an iron-brown limestone, and worked into picturesque forms by wind and rain, at two in the afternoon we reached the river again, having made to-day 21 miles. Since crossing the great dividing ridge of the Rocky Mountains, plants have been very few in variety, the country being covered principally with artemisia.

August 18.—We passed on the road, this morning, the grave of one of the emigrants, being the second we had seen since falling into their trail ; and halted to noon on the river, a short distance above.

The Shoshonee woman took leave of us here, expecting to find some of her relations at Bridger's fort, which is only a mile or two distant, on a fork of this stream. In the evening we encamped on a salt creek, about fifteen feet wide, having to-day travelled 32 miles.

I obtained an emersion of the first satellite under favourable circumstances, the night being still and clear.

One of our mules died here, and in this portion of our journey we lost six or seven of our animals. The grass which the country had lately afforded was very poor and insufficient ; and animals which have been accustomed to grain become soon weak and unable to labour, when reduced to no other nourishment than grass. The American horses (as those are usually called which are brought to this country from the States) are not of any serviceable value until after they have remained a winter in the country, and become accustomed to live entirely on grass.

August 19.—Desirous to avoid every delay not absolutely necessary, I sent on Carson in advance to Fort Hall this morning, to make arrangements for a small supply of provisions. A few miles from our encampment the road entered a high ridge, which the trappers called the "Little Mountain," connecting the Utah with the Wind river chain ; and in one of the hills near which we passed I remarked strata of a conglomerate formation, fragments of which were scattered over the surface. We crossed a ridge of this conglomerate, the road passing near a grove of low cedar, and descended upon one of the heads of Ham's fork, called Muddy, where we made our mid-day halt. In the river hills at this place, I discovered strata of fossiliferous rock, having an *oolitic structure*, which, in connexion with the neighbouring strata, authorize us to believe that here, on the west side of the Rocky Mountains, we find repeated the modern formations of Great Britain and Europe, which have hitherto been wanting to complete the system of North American geology.

In the afternoon we continued our road, and, searching among the hills a few miles up the stream, and on the same bank, I discovered, among alternating beds of coal and clay, a stratum of white indurated clay, containing very clear and beautiful impressions of vegetable remains. This was the most interesting fossil locality I had met in the country, and I deeply regretted that time did not permit me to remain a day or two in the vicinity ; but I could not anticipate the delays to which I might be exposed in the course of our journey—or, rather, I knew that they were

many and inevitable ; and after remaining here only about an hour, I hurried off, loaded with as many specimens as I could conveniently carry.

Coal made its appearance occasionally in the hills during the afternoon, and was displayed in rabbit burrows in a kind of gap, through which we passed over some high hills, and we descended to make our encampment on the same stream, where we found but very poor grass. In the evening, a fine cow, with her calf, which had strayed off from some emigrant party, were found several miles from the road, and brought into camp ; and as she gave an abundance of milk, we enjoyed to-night an excellent cup of coffee. We travelled to-day 28 miles, and, as has been usual since crossing the Green river, the road has been very dusty, and the weather smoky and oppressively hot. Artemisia was characteristic among the few plants.

August 20.—We continued to travel up the creek by a very gradual ascent and a very excellent grassy road, passing on the way several small forks of the stream. The hills here are higher, presenting escarpments of parti-coloured and apparently clay rocks, purple, dark red, and yellow, containing strata of sandstone and limestone with shells, with a bed of cemented pebbles, the whole overlaid by beds of limestone. The alternation of red and yellow gives a bright appearance to the hills, one of which was called by our people the Rainbow hill ; and the character of the country became more agreeable, and travelling far more pleasant, as now we found timber and very good grass. Gradually ascending, we reached the lower level of a bed of white limestone, lying upon a white clay, on the upper line of which the whole road is abundantly supplied with beautiful cool springs, gushing out a foot in breadth and several inches deep, directly from the hill side. At noon we halted at the last main fork of the creek, at an elevation of 7,200 feet, and in latitude, by observation, 41 deg. 39 min. 45 sec.; and in the afternoon continued on the same excellent road, up the left or northern fork of the stream, towards its head, in a pass which the barometer placed at 8,230 feet above the sea. This is a connecting ridge between the Utah or Bear river mountains and the Wind river chain of the Rocky Mountains, separating the waters of the gulf of California on the east, and those on the west belonging more directly to the Pacific, from a vast interior basin whose rivers are collected into numerous lakes having no outlet to the ocean. From the summit of this pass, the highest which the road crosses between the Mississippi and the Western ocean, our view was over a very mountainous region, whose rugged appearance was greatly increased by the smoky weather, through which the broken ridges were dark and dimly seen. The ascent to the summit of the gap was occasionally steeper than the national road in the Alleghanies ; and the descent, by way of a spur on the western side, is rather precipitous, but the pass may still be called a good one. Some thickets of willow in the hollows below deceived us into the expectation of finding a camp at our usual hour at the foot of the mountain ; but we found them without water, and continued down a ravine, and encamped about dark at a place where the springs again began to make their appearance, but where our animals fared badly ; the stock of the emigrants having razed the grass as completely as if we were again in the midst of the buffalo.

(Continued in our next.)

ADDRESS TO THE SAINTS IN SCOTLAND.

Dear brethren and sisters,—You have learned by the last STAR of my arrival again in this country according to previous appointment, and the same being renewed by the presidency of the churches in this land, I am to take the oversight of the conferences in Scotland. I feel to some extent the weight of such a charge, and am aware of the diligent perseverance required to do justice to the same ; but I flatter myself from the little experience the last four years has put in my possession,

connected with your prayers and united assistance, we may be able to accomplish a work that will not rank among the least in the pages of history.

Let no brother or sister consider themselves exempt from duty, all have a work to do, a duty to perform in the work of the last days ; let none stand aloof, but on the contrary, let every person fill their own station and fill it well, then will the work committed to our charge progress and effect much restoration.

We live in an age big with events, at once pleasing and tremendous ; the last act of the great stage (the world) has commenced, and we are the actors. Adam, Enoch, Abraham, Moses, Jesus Christ, yea, all the prophets and apostles, with the spirits in prison, and our martyred brethren in the last days are our spectators, who wait with anxious joy for the conclusion of the performance, when the crash of nature will fill immensity with applause. Wherefore seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us ; and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despised the shame, and is now set down at the right hand of the throne of God. The work we are engaged in embraces not only the present, but the past and the future ; it not only concerns us, but our progenitors, and our children for ever ; lethargy, a fall, or, may I not venture to say, a false step on our part may hurt, if not ruin, the interests of both, and throw a barrier between them and immediate exaltation in the kingdom of God ; perseverance, humility, fortitude, and a faithful heart ought to be the most prominent characteristics of our nature ; perseverance, by which we may progress from faith to faith by the spirit of the Lord, thus subduing every evil tendency in the animal formation of the body, every lustful desire of the flesh moderating the excesses of the appetite, and of the adorning of the frame, and so create not only a fund of intelligence, but a fund of silver and gold, which will enable you to gather with the people of God according to his commandments ; humility, by which a perfect submission to the council and teachings of our superiors is cultivated, for this is as necessary and essential to our salvation as baptism for the remission of sins, or any other ordinance in the house of God. Let no man presume to dictate to his leader except in a proper manner. A president has his two counsellors, they may dictate and prompt him, or lay their views before him on all subjects, pertaining to the welfare of the kingdom of God ; neither is it the prerogative of the president to undervalue in the least the counsel of his counsellors, or to act without it in things pertaining to the kingdom, inasmuch as they remain faithful to him. Let humility be the leading virtue, from the president down to the least member ; humility is the sun of the soul, it is the master virtue, the mirror which reflects the light of truth and illuminates every other virtue which without it could not shine, and makes us acceptable to God and angels. Fortitude to endure the contradiction of sinners, the finger of scorn, a blasted name, and the spoiling of our goods ; the martyrdom of our beloved leaders, and a thousand other evils which come upon us for righteousness sake, it is our province to endure while the wicked rule, and to dash them to pieces like a potter's vessel when we have overcome ; let us therefore endure until "vengeance" which is the Lord's "shall be repaid."

A faithful heart is the diamond of the soul, and without which you cannot enter into the presence of God. Is their a trait in the character more despicable and mean, more hurtful to the cause of God and man, more despised and hated by God and angels, more shunned and guarded against by prophets and apostles, and by all holy men, than an unfaithful heart ; the most profligate and profane despise it, it is an enemy to every cause whether good or evil. The psalmist says "the secret of the Lord is with the righteous." A faithful heart is one of the greatest characteristics of a good man ; let us cultivate this virtue, it is the impregnable stronghold of the soul ; let us learn to be faithful to one another in matters of little or no importance, and thus prepare and fortify ourselves for things of startling interest to us and all connected with us by the ties of nature, or *vice versa*, let us not forget how great is our calling. Brethren, "God hath made known unto us the mystery of his will according to his good pleasure, which he hath prepared in himself, that in the dispensation of the fulness of time he might gather together all things in Christ both which are in heaven and which are on earth, even in him."

We are called to assist in this great work of gathering, to assist according to the means which God has put into our possession. One man is blessed with extensive powers of mind and priesthood to expound the will of God more perfectly, another is blessed with mighty faith and unshaken attachment to the cause of God—he cannot say much, but he is a pillar in the church of God, a stay and a support to those who are weak, to them a wise counsellor, a rich blessing ; another is blessed with an abundance of this world's goods, and with them a charitable heart, a big soul, esteeming himself only as the steward of these things, to bless the poor, the widow, and the fatherless, to feed and cloth the servants of God and give them money, for, saith the Lord, by this shall ye know my disciples. Thus every Saint of God is blessed with some particular peculiarity, which are all necessary and will work together to bring to pass the strange act of Jehovah in these days. Let every one then cultivate the gift peculiar to himself, by doing so he will fulfil the will of heaven, and gain unto himself glory and honour. Dear brethren, while I am among you I shall act according to the spirit of this letter, taking a straight forward course in all my proceedings, having no respect for one man more than another in the line of my duty ; my honour, my exaltation, my glory, and a fame unsullied to transmit to my children all depend upon the manner I acquit myself in the duties of this mission, and every other that may follow it until my work is done, which I hope to finish in triumph, saying, "I have fought the good fight, I have finished my course, I have kept the faith, there is henceforth laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day, and not to me only, but unto all them also that love his appearing.

I shall soon see you and speak to you face to face, and give you such teachings as the Lord shall put into my heart ; therefore, allow me abruptly to close this short and imperfect communication, signing it with my name,

G. D. WATT.

A FEW WORDS TO THE SAINTS.

We would at the present time endeavour to address a few thoughts to the Saints in the British Islands, that may be calculated to strengthen the faith of those that are weak, and to encourage all the honest hearted in their onward progress in the kingdom of God.

Amongst mankind many schemes and systems have arisen, been modelled and brought forth into existence by the genius, power of mind, or talent of the individuals by whom they have been originated, and while the authors maintained their positions and activity, continued to flourish ; but when they disappeared from the theatre of action, the systems have gone down, and all that remains is their history in the records of the past. But with the kingdom of God, as restored in these last days, it cannot be thus. The slanderers of the truth, who consider Mormonism, as they term it, to have been a scheme originated by the superior craft and cunning of Joseph Smith, have long expected to see the realization of our remark above, so that if he, the leader, could only be destroyed, the whole work would fall to the ground, and merely be recorded in the history of the various fanatical and visionary absurdities that have marked the history of our race. But, we proudly ask, has such been the fact ? No ! It is true God has permitted his people to be tried from the beginning, and in a manner almost unexampled in the history of man, at least if we take into consideration the circumstances and professions of the times. And not only so, but many originally connected with the work have become apostates, and have exerted every energy to destroy that which they once laboured to build up. But has their hostility overthrown the church ? No ! And more than this, the first great human leader with his brother, after bearing a burden of persecution,

great as ever fell to the lot of man, have been murdered under circumstances the most degrading to the people and country in which the deed was perpetrated that could possibly be. Terrible was the blow to the hearts of the people of God, but did the faithful saints sink under this affliction and great bereavement? No, no! assuredly not, but with an energy increased manifold, they have risen up to renew their exertions in the cause of truth, with a full confidence that the principles they have embraced are not dependent upon the breath of man, however beloved by them, and are not to be shaken, whether an exalted brother falls by the hands of an enemy, or through failings of his own.

The principles of truth make religion an individual and personal concern, and this is the grand secret that explains the faithfulness of the Saints. By the obedience of faith the Lord himself is proved, all doubt and scepticism is removed, while the individual becomes possessed of a knowledge, that according to his faithfulness gives him power to endure and overcome. Let the Saints then reflect upon these things; let them look back continually on the history of the church, and in so doing take encouragement, and rest assured that God will never forsake his people, but uphold them in righteousness for the accomplishment of his great designs.

We have frequently intimated of late that the faith of the Saints in this country will be severely tested, but let them maintain themselves in peace, let no rash or hasty measures characterize their conduct, let their faith be mighty in the God of Israel, and deliverance shall be wrought out for all, and those things which are portentous of evil, shall be made a blessing, and the hour of adversity be cheered by the approbation of Heaven.

EDITOR.

REFLECTIONS ON THE ECONOMY AND ORDINANCES OF THE KINGDOM OF GOD.

In the economy and ordinances of God, we are much pleased with their peculiar adaptation to our every requirement, for whether aliens, or illegitimate in every sense of the word, in sickness and distress, in the last debt of nature, in all the various vicissitudes incident to mortality, we are not left disconsolate or without hope in the world; yet it is only by the strictest scrutiny and the practical use of them that we can fully appreciate the same, and derive that consolation promised unto all by a faithful attendance upon them. Some of our most learned divines have, in this enlightened day, found out that in this economy there are non-essentials; but we, as true believers of the plan of salvation, have never yet been able or had the base desire to find any such peculiarities, but are more and more pleased with the development of the many ordinances which are designed for the comfort and perfection of man. Some have boldly asserted their peculiar views of the ordinances, their object and interests—but all fall far short of realizing the absolute utility of the same, and have, upon mere speculation, advanced new theories in hopes to help on the rest of their fellow-jobbers in religion; for in this the trade is like to men who are miners, many strike veins of ore and conceive their own to be the purest, hence the darkness which covers the face of the earth, and the gross darkness which covers the minds of the people; and when we contemplate the simplicity of the means by which we are no longer counted as strangers or foreigners, but are made members of the household of faith, and numbered with Israel, and share in the patrimony of the children of God, we cannot fail to admire and rejoice as the ray of light bursts upon us; yet we never could do this unless we are fully prepared in our own minds willingly to forsake houses and lands, and fathers and mothers for the gospel's sake. Many are the vague notions of men who verily believe a change of heart is all-essential, that this will make a man a child of God, and vainly conceive they have a right to share with the children adopted into the family.

In order that we may more fully understand the meaning of the law of adoption, by which we can call God our father and claim the inheritance, we will suppose that in one town resided a man that was poor, yet blessed with a family of six boys; he is the main stay of the same. In the town adjacent resides a rich man, and he has no family; popular

rumour had given him a good name, which had also been awarded him by this poor man and his six boys, but one evening a stranger calls at the poor man's house and solicits lodgings for the night. The poor man, with feelings alive to good deeds, consents—the frugal meal is spread—after partaking of which they encircle the fire, the whole family listening with eager ears to the many enquiries of the stranger about the rich man; and after many insinuations of his austerity and rapacity, he denounces him as totally bad: the recapitulation of such things gains the feelings of the family, and they join also in their denunciation. There is a change of heart a second time—first as good, now as bad. In the morning the stranger departs, and some time after the father of the family falls sick and is brought near unto death; the rich man hearing of this, loads his mule with wine and oil, and goes forth to administer to the sick man's wants, and give unto him money also. This timely aid raises him to health and strength, and he is soon again among his family. Now then he exclaims, my heart is changed, I believe this rich man to be a good man, and so replies the six boys do we—here is a change of heart. In the course of a few days the rich man waits upon them, and desires three of the boys to leave their father's house and go with him, and become his sons by adoption; he has made no choice of which three it shall be, but leaves the matter to them. Thus consulted they all believe him to be a good man, but three reply they will stand by the old man, the other three volunteer to leave their father's house and go with the rich man—he calls in the lawyer, and by the law of the country they are his adopted sons. After a time the rich man dies, then the other brothers come to claim a share of the patrimony upon the ground of their good feelings towards him, but they could not claim one jot or tittle. Now you that are believers only in the change of heart, ask why they could not claim a share? I answer the reason is very obvious, because they had not been adopted into the family, and could not show the seal of their adoption, nor could they call with a clear conscience to the Abba, Father. Then a change of heart alone will not do, unless we receive that seal which leaves no room for doubt. Hence, then, it has been wisely ordered that when a person, an alien or stranger to the family, wishes to become a son or a daughter of God, he must abide and conform to the laws established for that adoption, which secures to them the patrimony of those who are willing to leave fathers and mothers, and houses and land for Christ's sake, and we can alone come in by the laws of adoption. How then shall we say a change of heart will alone suffice? Hence then Christ came to set at variance the domestic circle—the father against son—the mother against daughter—and a man's foes they of his own household. Had he been content to remain with his change of heart, all would be well, and he would by the world be esteemed as good; but as soon as he leaves his old father and becomes a member of the rich man's household, his former companions become his enemies, and the adoption will not comprise every individual, for it is the intention of God to take one of a family, and two of a city, that his purposes might be fulfilled. Hence then when the ordinance of baptism has been administered, to seal that adoption we are called upon to receive the laying on of hands for the purpose of receiving the holy spirit—the seal of our inheritance, and the power which gives us a claim to share the same; and God our father cannot withhold these blessings from us, because we have complied with the requisition; but yet after this there are other duties for us to attend to, in order that we may grow into a man before the Lord. We have many duties enjoined upon us, and as we are a mixed family from every tribe, nation, kindred, tongue and people; hence as far as little things will arise, and in order that we might amalgamate our feelings, the ordinance of the Lord's supper was instituted, though not for this alone, yet it forms one of the means by which we not only remember our Saviour and his sufferings, but also realize the blessings promised us in the Book of Doctrine and Covenants, section 19.

Some persons may now be found who assert that this ordinance is non-essential; and the scripture, from an ignorance of its true meaning, is perverted to sustain the dogma that Christ shed his blood for the remission of the sins of the whole world, consequently they say there is no need of anything else. "We are made free from sin by the blood of Christ, which cleanseth from all sins;" but to this I am opposed, as not being strictly true, because he did not die for our own individual sins, not knowing whether we would commit any, and therefore could not die for sins never committed. I am willing to allow he died for the sins of the world—that is the original sin of man—to remove which it required the shedding of blood; hence then by so doing, circumcision, nor uncircumcision, availeth anything, but a new creature, and children had no longer any need of circumcision, for of such is now the kingdom of heaven. Christ removed the original sin and took the curse away, and now makes man responsible for his own sins, and has provided a way for him to obtain a remission of those, namely by baptism; and by this means he is made a new creature, because he is born again—first of the water then of the holy spirit, which, as I before stated, seals his adoption in the due and faithful observance of the sacrament. We may have a foretaste of those things which shall be hereafter revealed to the faithful, but only

in proportion as we appreciate the minor or lesser ordinances can we fully comprehend the higher and more exalted ones. Experience is the schoolmaster, and he gives us practical lessons, and I am confident that if all who desire to stand in the general assembly of the church of the first born, must observe these first ordinances as much as the child needs the knowledge of A before he should be taught the last letter of the alphabet; and there are in the economy of God fundamental principles for us to learn, and the despising of these will not entitle us to the blessings of greater ones; and it is owing to ourselves whether we arrive at the fulness of the heirships we have believed and obtain the power to become the sons of God—which is the fulness, as we are called to be elders, but we are not yet in the possession of the fulness of the priesthood. We are called, but are we chosen—we are in possession of the gift of the Holy Ghost, but we have not the fulness of the power of the Holy Ghost itself. Christ promised to send “another comforter” and he should lead them into all truth, and Christ and his father would make their abode with them. Then it depends whether we become fully sons, or elders indeed, by the usefulness we put ourselves to, and how we magnify this little power we have now; it is great in proportion to the rest of the world; but what is it in proportion to that to be received? It has never entered into our hearts to conceive one tithe of the power and blessings laid up in store for those who are faithful. But I very much question whether the Holy Ghost will come and abide in an impure tabernacle, made impure either through slothfulness, uncleanness, or abominations of any kind; for if we sully or tarnish our priesthood which is an earnest of better things to come, we cannot come into a fulness, we cannot become kings and priests to God and the Lamb. Are we arbitrary, unmerciful towards repenting fellow-man? Are we governed by our passions, by whatever name they are called? Is lust active in our bosom? Are we grasping after things we have no right to, which the law of God and man forbids? Are we handling edge tools? Mind your fingers. Let us learn then that God's eye is upon our ways, and though we move smoothly on for a while, our sins will find us out, and if we have been unfaithful over little things who will entrust us with larger ones? How can we expect to rule or sway a sceptre, or judge the world unless we first learn to govern ourselves and bring our passions and desires in subjection to the will of heaven? Paul said they were not all Israel that were called Israel. We may truly say they are not all Latter-day Saints that are called so. The day of trial is at hand, and if there ever was need of our searching ourselves and looking at the foundation of our hope it is now. The Saints in the West have had their share, and it is now near upon us. Many may fall, and if they have made the arm of man their trust it will fail. We shall be tried as gold seven times purified. We shall feel the rod for all sons received; God will chasten. We have had no troubles compared with our brethren in the West, and we ought not to let them bear the whole. We shall have a ship in Liverpool shortly, and, I ask, how glad would the Saints in California be to see a vessel coming into port laden with goods and honest men and women, as comforts for them in every form, to make up in part what they left behind; how destitute they will be, few know. If then, there ever was a time to help, now is the time; how sweet the reflection to know we have been there from the first, and assisted to lay the foundation for another temple and see it reared, as well as to learn that that law is established which shall proceed from Zion and call forth the admiration of thousands, and put a desire in their hearts to come, and say to their neighbours, come ye also and let us go up to Zion. I say, how sweet to tread her courts, to learn her laws, to consider her municipalities when our hands have helped to do it, when we have toiled with the rest to effect this—much sweeter will the rose smell when we reflect it is our own nursing that has raised it. Let us then bestir ourselves, and carefully save our money, so that at the first opportunity we may go and see Zion established according to the pattern laid down. Let us not be idle in the Joint Stock company, but pay up our shares, and inasmuch as our hearts are to do good by this means, so God will order it to bring about what we wish in righteousness before him, for He holds the hearts of all men in his hands, and He will not see his purposes thwarted and brought to nought. Let then the sound go forth. Gather together my Saints that make a covenant by sacrifice, and when we gather, clear the way before us and never look back, for it is to such God has promised the blessings. Let us not be in haste—bear patiently and make your wants known to God through Christ our Great High Priest, and he is easily touched with our infirmities, because he has passed through affliction and drank the bitter cup; so that in whatever way you are found in bondage, or wish you may have to relieve your relatives, God has promised your every wish in righteousness before him should be granted. Hence the variety of ordinances for us to attend to, and their absolute necessity—all have their place and time for proper development, and will be made manifest in proportion to our needs requiring them. Let no one repine, but be faithful and attend to the things now revealed to us for fulfilling on this side Zion, and seek not by any means to entangle ourselves with abominations of any kind. If we desire to be chosen, remember we are probationers now on trial, to see whether we will suit our Mas-

ter. We are clay in the hands of the potter ; if we lay well on the wheel, and do not dictate or find fault with the shape or vessel we are made into, we shall do ; but if we do not, we shall be thrown off the wheel, and put into the mill and re-ground. Let us hold faithful, though wicked men and apostates howl—persecution may be our portion, yet woe unto those who persecute, whether saint or sinner, better had they never seen the light, than, having seen it, run wilfully into darkness, aye, much better had they never been born. Our foundation will be tested, and unless we are built upon the rock it will tumble about our heads, and we be buried again in the midst of Babylon. A day of separation is at hand, let us cleave then to the ordinances of the house of the Lord—those which we do know let us ponder upon them, and when we understand them as the ground work upon which the superstructure is to be raised, and having laid a good foundation, we can then go to work, and by faith, hope, charity, long suffering, patience, temperance, godliness, virtue, chastity, and brotherly love, raise up an holy temple fit for the abode of the Holy Ghost to dwell in ; and know assuredly, as the bell founder when he casts a bell, he does not immediately hoist the same to the steeple, but taps it on every side to see if it is sound, and to regulate its tone. So God taps us on every side, to prove us before we are fit for the exaltation to which we shall arrive if we are faithful. We know sweets by the opposite sour—liberty by confinement, and so our course will be a mediocrity ; if wealthy, we may forget God, if poor, blaspheme ; hence the cup we have to drink is prepared by an excellent cook, and the sweets and sours are so sweetly blended as, I hope, to make it palatable to all who are called to drink. Let us not wish it removed, but drink it and rejoice we are counted worthy to live, suffer, or die for the privilege of living in the last and greatest of all dispensations, a blessing which holy men of old have coveted and desired much. Let us then say we will go up to Zion the city of our God, where we can learn more of the ordinances of the Lord's house, and pray Him to give us hearts to keep them sacred, and apply them for what they were intended—our perfection.

Your servant for the gospel's sake,

DAVID C. KIMBALL.

CONFERENCE MINUTES.

TROWBRIDGE CONFERENCE.

This conference was held according to previous announcement in the chapel, Connigree, July 1st, 1846.

The meeting opened by singing and prayer at half-past seven o'clock, p.m. After singing again, the business of the conference commenced, elder J. Halliday presiding. The president laid before the meeting the items of business they would have to turn their attention to, and remarked that it was the salvation of mankind, and the building up of the kingdom of God that the Saints had in view as their object, and therefore it was very necessary that they should act with wisdom and in righteousness, on this and on all occasions. He was very happy to inform them of the present standing of the Saints in this conference, and the condition of the church. Peace and union were existing, as far as he had a knowledge, in all the branches save one, and this case would come before them ; but generally the work was spreading and the Saints were rejoicing. The representation of the branches then took place as follows :—

Trowbridge—Represented by elder Halliday, contains 62 members, 1 elder, 1 priest, and 1 deacon.

Road—Represented by brother Duell, contains 12 members, and 1 deacon.

West Lavington—16 members and 1 priest.

Easterton—15 members and 1 priest.

Earle Stoke—6 members and 1 priest. These last were represented by the president, as there were no officers from those distant branches.

Total number in the conference, 111 members, 1 elder, 4 priests, and 2 deacons ; 30 baptized since last conference, 1 cut off, and 2 removed.

The president observed this was a far extended conference though but small in numbers, and a large field for labour, but it lacked labourers. He would propose brother Tucker,

of Road, to be ordained to the office of priest ; seconded by elder Westwood, and carried, brother Tucker stating his willingness to fulfil the office.

Voted also, that brother J. Kendall be ordainad a priest in the Trowbridge branch.

Voted also, that brother J. Harding, now holding the office of deacon, which he has fulfilled diligently, be ordained to the office of priest in the Trowbridge branch.

Voted, that brother Isaac Stevens be ordained to the office of deacon in the same branch.

Several cases of transgression on the part of some of the members in the Trowbridge branch, were brought forward and dealt with accordingly. The president observed that some of these persons were examples of the evil of using the tongue too much, in tale-bearing, &c., and hoped this would prove a useful lesson to all.

Several other items of business were attended to of minor importance, and some relative to the Joint Stock Company, which is beginning to take root here.

After some valuable instructions given by the president to the brethren and sisters assembled, which we believe they will truly appreciate, the meeting closed at a late hour by prayer from the president.

JOHN HALLIDAY, President,
PHILIP M. WESTWOOD, Clerk.

BEDFORD CONFERENCE.

This conference assembled at the usual place of meeting on Sunday morning, July 12th, and was opened with due form by elder Margetts of the Leicester conference. Elder Martin then rose to make some preliminary observations respecting the business for which we had come together, and the great cause in which we are engaged.

Elder Margetts then rose to address the Saints, referring to that order and union which should exist amongst them for the advancement of their interests in the kingdom of God. He made some very excellent remarks in demonstration of the spirit of peace and union.

Elder Martin then rose and called on the elders to represent the various branches, when it appeared nine branches were represented, containing in the whole 264 members, 13 elders, 17 priests, 9 teachers, and 4 deacons ; baptized since last conference, 14, removed 6.

After the branches had been represented, elder Martin made some reference to what had been done by council, and the propositions that would be set before them for consideration.

Brother Fowles proposed that brother W. W. Smith be ordained an elder in the church ; seconded by brother Pembroke, and carried unanimously.

Brother Smith then made some remarks as to what should be the conduct of the servants of God, after which it was moved that brother Keetsh be ordained an elder in the church, and that brother Tinguy be ordained priest ; seconded, and carried unanimously.

After the business of the conference was gone through, the members were supplied with a comfortable tea, bread, butter, and cake, which passed off to the satisfaction of all present. Preparations were then made for evening service, in which elder Margetts took an active part, at the conclusion of which two persons came forward and were baptized.

We trust that this branch of the church will shortly become in a more healthy state, that much good may be done, and that it may be our determination to act in that way by which we may receive the approbation of God in this life, and be finally saved in his kingdom, for his dear Son's sake.

ELDER MARTIN, President.
JAMES PEMBROKE, Clerk.

WORCESTERSHIRE CONFERENCE.

This conference of the Church of Jesus Christ of Latter-day Saints, met at brother James Hunting's, Earls Common, near Kimbleton, on Sunday the 12th of July at ten o'clock a.m., for the purpose of transacting the business pertaining thereto, and also for the reception of brother James Ure, who had been appointed by the general conference to preside over the Worcestershire conference.

The meeting having been called to order by elder John Smith, it was moved, seconded, and carried, that elder Thomas Smith preside over the meeting for the day. A hymn was then sung, after which elder P. M. Westwood, from Bath, engaged in prayer, at the close of which another hymn was sung.

The president then arose and gave a short address on the all-importance of the object for which they were met, hoping all would strive for one spirit, that we might all be found of one mind ; and, in continuation of the remarks he made, said it would be remem-

bered that when he returned from the general conference, he stated to the Saints that there was a man of wisdom, talent, and ability appointed to come and superintend this conference, namely elder James Ure, from Sheffield, but, as he had not come, he trusted the Saints would not feel disappointed. What was the cause of his not coming he could not tell, unless it was his being a worthy man, and the Sheffield Saints not wishing to part with him; this, I doubt not, will cause you to feel further regret at his non-arrival. From what appeared in the STAR you were led to believe he would have been here, but I have lately received a few lines from the presidency in Liverpool which he purposed reading to them previous to the closing of the conference. We will now proceed to business, and the first to be attended to will be the representation of the branches, which were given in the following order:

Earls Common—Represented by elder John Smith, contains 49 members, 3 elders, 4 priests, 1 teacher, and 1 deacon; baptized 2, and cut off 1 since last quarterly conference. The Saints in this branch are generally in good standing, love and union prevailing. There is a prospect of a work being done in different places where the brethren have been preaching, some six or seven miles distant, where a good hearing has been obtained; there are also one or two places where the inhabitants have opened their houses for preaching, and I have no doubt, if they could be attended to, that soon some souls might be brought into the fold of Christ, one having been baptized already.

Flyford Flavel—Represented by elder Wheeler, contains 28 members, 1 elder, 2 priests, 1 teacher, and 1 deacon. The Saints in this branch are in good standing, and rejoicing in the work of the Lord.

Pinvin—Represented by elder Ruff, contains 22 members, 2 elders, 2 priests, and 1 teacher.

Ucking Hall—Represented by elder Wiltshire, contains 15 members, 1 elder, 1 priest, 1 teacher, and 1 deacon; baptized 4, received by letter 1, cut off 1. The Saints are in good standing and rejoicing in the truth. This is a large field of labour that has not as yet been well-warned. We have been preaching in the neighbouring villages, and in some places they hearken with attention, in others they persecute, unwilling to hear.

Worcester—Represented by elder Williams, contains 29 members, 1 elder, 2 priests, and 1 teacher. The Saints are striving to do the will of God, and are mostly united; but the people do not come to the room to hear the preaching, as there seems to be a great spirit of prejudice in Worcester—not against the doctrine of the Saints, for people do not know much about it, but because the ministers of the town have well-warned the people against us, being as we are, almost everywhere spoken against.

Crossway Green—Represented by priest Knight, contains 19 members, 2 priests, and 1 teacher. The Saints in this branch are in good standing, and rejoice in the great work of God. There is a prospect of a work being done in that region, there being a large tract of country and one town that has not yet been warned.

Kidderminster—Represented by elder Hawkins contains 33 members, 2 elders, and 3 priests; baptized 1, received by letter 1. The Saints are generally in good standing and rejoice in the work.

Shatterfoot—Represented by elder Tabley, contains 7 members, 1 elder, 1 priest, and 1 teacher.

Broomsgrove—Represented by elder Joseph Westwood, contains 12 members, 1 elder, and 1 priest.

Total number of members 235, elders 13, priests 22, teachers and 5 deacons. Number of officers present, 11 elders, 13 priests, 4 teachers, and 2 deacons.

Brother Smith said he now wished to call their attention to the letter he had received from the presidency, from which we learned that it was the counsel of the presidency that he at present preside over the Worcestershire conference. In speaking on the subject he remarked to the Saints that he had been removed by the general conference, consequently was no longer their servant, until duly received, the same as brother Ure would have been had he come. He entreated them not to hold up their hands to receive him (if such a motion should be put to the meeting) unless it was perfectly in accordance with their views, for he had no desire to labour amongst a people if they could not heartily sanction his doing so; if otherwise, he could not benefit them, and it was his motive to build them up and be the means of their salvation. The Saints now knew his mind upon the subject, and he wished to learn something of theirs, because if they chose him, he was under the necessity of being their servant in accordance with the instructions of the presidency of the British islands, and he feared to reject their counsel.

Several members rose in succession, and said it was in perfect accordance with their wishes that brother Smith tarry with them, at the same time stating that he was a man of God, had laboured with diligence and faithfulness among them, and counselled them with mildness and gentleness. They never wished to part with him, but another being appointed

by the general conference, they felt bound to be governed by the head, yet were thankful that he was not going to leave them.

It was then moved by elder Hawkins, that we receive brother Smith as our president, and also that we support his wife and family. Seconded by elder John Smith and carried unanimously.

Brother Nutt was then ordained to the office of deacon, and the meeting adjourned.

At half past two the meeting again assembled on the meeting ground in the open air. After singing and prayer an excellent discourse was delivered by elder Westwood, of Bath, to a very large assembly. Several others also spoke at some length, when the meeting again adjourned till half past six o'clock.

During the interval we went to the water, and after singing and prayer, the president addressed a numerous and attentive body of people on the subject of baptism, before attending to that ordinance. A deep solemnity seemed to rest upon the whole assembly while brother John Smith had the honour of baptizing his brother, the third of the family that has now embraced the fulness of the everlasting gospel. A great number of spectators witnessed the interesting ceremony.

At half-past six o'clock the evening service opened in the usual manner, after which an excellent discourse was delivered by elder Joseph Westwood, on the first principles of the gospel to a large assemblage of Saints and others of various creeds, yet excellent order and great decorum was observed. The service concluded with singing and prayer, and the congregation departed in peace.

Thus we passed the day in this part of God's vineyard, which much resembles a desert, there being but few dwellings to be seen for miles around, yet it was a day long to be remembered by those who participated in its proceedings.

T. SMITH, President.

MANCHESTER CONFERENCE.

Pursuant to notice, the quarterly meeting of this conference was held in the meeting room, Bridge-street, on Sunday, July 19th, 1846.

At half-past ten o'clock the house was called to order by elder W. Walker, by singing a hymn, and prayer by elder D. C. Kimball, after which it was proposed by elder Walker, that elder Kimball preside over the meeting. Carried.

Moved by elder Kimball that elders Walker and Hulme be appointed clerks. Carried.

Elder Kimball then called upon the different presidents to represent their respective branches, and in so doing to be as brief as possible, and not detain the meeting by a voluminous detail of things unconnected with that required. The representations were given as follows:—

24 branches, containing 1799 members, 247 elders, 94 priests, 50 teachers and 25 deacons; 46 baptized since last quarterly conference.

After the representation of the branches, the president arose and said he had been anxious to meet them in this capacity, that they might lay themselves out in such a manner as would best enhance the benefits of the Saints and the spread of the gospel. He felt pained at the inroad of that spirit which brings destruction and darkness upon the minds of all—he meant the spirit of disunion relative to the Joint Stock Company, &c. He would have been much pleased had brother Hedlock been here, according to his wish, but circumstances over which he had no control had ordained it otherwise. He wished all unpleasant feelings to be put aside, and if any are dissatisfied let them be calm in all their words, yet clear and comprehensive, assisted by the spirit of the Lord; but push forward, the vessels need to be clean, yet it would be folly to jump overboard while the cleansing was going on—let us therefore keep ourselves clean, and not partake of a foul spirit—let us all be active and industrious, so that our shares may be paid, and when the ship comes in port we may be ready to go to California, and take out a cargo of things for our brethren who will arrive there destitute. He wished all to see the necessity of this, that they might partake with them the bitters as well as the sweets, and hoped they would be foremost in all good things.

Elder W. Walker followed in a very forcible and plain manner.

The president at this period pressed upon the meeting the necessity of supporting the STAR.

The morning service then closed by singing a hymn and prayer from the president.

In the afternoon the assemblage took place at half past two, and meeting opened by singing, prayer by the president.

The president then made some remarks upon the nature of the sacrament, its intents and

purposes, and also upon the effects of various spirits and the way to subdue them. At the conclusion of his address the sacrament was administered to a very large assembly.

Elder Simeon Carter then offered some salutary remarks.

The president called upon the different presiding elders to represent the condition of the various branches, and that if alterations were needed, to lay the same before the meeting. The representation then took place and all proved very satisfactory.

At the request of the Cross Moor branch, brother W. Potts was sustained as their presiding elder, and also that brother James Allman be ordained priest to labour in the same branch which being agreed to, the ordination took place under the hands of the president and elder Simeon Carter.

Proposed by the president that elder W. Hulme, one of the counsellors, take the oversight of the Newton Moor, Duckinfield, Ashton and Mottram branches, which was carried. The service was then closed in the usual manner.

The evening service was opened in the accustomed manner, when elder Simeon Carter delivered a very pleasing discourse upon the millennium.

The president then proposed,—That owing to the present excited feelings of the brethren, and seeing the designs of the evil one to cause division, and being desirous to avoid its tendency, do solicit the presidency at Liverpool to call a special general council of the officers of the whole church, for the purpose of amicably arranging matters, and devise means to assist our esteemed brother Hedlock, and that the said council be held in Manchester and at as early a period as practicable.—The proposition was seconded and carried unanimously.

Thus closed the services, after a day in some degree of pleasure and praise to God for his favours unto us. The prospects are good, the spirit of enquiry is at work industriously in many places.

It was then moved and agreed to that an adjournment take place until the usual time of holding the next quarterly conference.

DAVID C. KIMBALL, President,
W. WALKER, } Clerks.
W. HULME,

Latter-day Saints' Millennial Star.

AUGUST 1, 1846.

WE have much pleasure in the present number of the STAR, through the favour of elder Joseph Cain, to present some extracts of a letter from the camp, which we feel certain will be read with interest by all Saints. Never was there a body of people placed in more peculiar or interesting circumstances, than the church of Christ at this period. Thousands upon thousands compelled to flee from the abodes of their honest industry, and from the midst of a people professing to be in possession of more extended principles of liberty than all the nations of the earth. There is a degree of guilt attached to the nation and people of the United States that calls aloud to heaven for punishment, and sooner or later will the wrath of heaven be made manifest. Judgment may for a time be suspended, while the lingering remnants of the Saints be permitted to effect their escape, which we feel assured will be done by all the faithful so soon as they have the means at command. We have referred to the interesting position of the church at the present time. The multitudes on their journey in the wilderness, others that are preparing to follow them on their route; hundreds on the water rounding the Horn, to meet their brethren on the coast of the Pacific; nor less interesting still is the position of the Saints in the British Islands. All actuated by one general spirit of gathering, intending as soon as practicable to seek their home in the West. And here we have much pleasure to announce the arrival of *Zion's Hope*, a noble ship, well calculated to bear

the Saints to their distant home, which however will make at least one voyage previous to her being engaged by the company.

We have also the gratification of making known that we have secured Stanley Buildings to the company, which will necessarily be a great advantage. We shall have to entreat the forbearance of many subscribers to the company, for the delay in receiving their allotment of shares, and in the execution of the deed. There is much, very much to be done, and we pledge ourselves that our most diligent exertions will be put forth for the good of the company, and for the prosecution of the objects in view. In the meantime let the Saints exert themselves in the payment of their shares that no means may be wanting, but that the objects of the company for the gathering of the Saints, and the building up of the kingdom of God may be fully realized. Care and business continually multiply upon our hands, and we feel to desire the assistance and prayers of all good men, that we may labour effectually for the glory of God, and the well-being of all. To this end may his spirit be imparted to guide and direct us in all things to his praise.

WE would here announce that a meeting of the presidents of conferences, and as many of the priesthood as can make it convenient to assemble, will be shortly held, most probably in Liverpool, in order to attend to most important business in connexion with the church, the time of which will be specified by letter to the various conferences.

TO THE EDITOR OF THE STAR.

Dear Sir,—I beg to state that I have received a letter from J. M. Bernhisel Esq., dated Nauvoo, June 9th, 1846, which states that a great number of the Saints have left and still continue to leave; also that the Saints have made two large farms near the western border of Iowa, where those who were not prepared to go any further, were left to take care of the crops. The rest, including the Twelve, have but very recently left there for the Far West. Strangers continue to arrive at Nauvoo. Peace and quiet reign there.

Also I have received a letter from elder John Taylor from the camp of Israel, and I have made an extract from it, and I think it will not be uninteresting to the Saints in the British Isles, which, should it meet your approbation, you will please insert in your valuable paper.

I am, dear sir,

Yours in the new and everlasting Covenant,

JOSEPH CAIN.

Liverpool, July 30th, 1846.

EXTRACT.

Camp of Israel, Mount Pisgah, Middle Fork of Grand River, May 30th, 1846.

Dear brother Cain,—I embrace an opportunity of sending you an account of our situation and circumstances, thinking you would be pleased to hear from us. We started from Sugar Creek Bottom, March 2nd, 1846, and continued travelling slowly, in consequence of bad roads and inclement weather, until April 25th, when we arrived at the West Fork of Grand River, 160 miles from Nauvoo, and about fifteen miles from the state of Missouri. At this place we made an encampment, and commenced ploughing and making rails and some log-houses for the accommodation of the brethren who should

come after us, who should lack means. We left men to take care of the farm while we went on to this place, to establish another farm on the same principle as we had the last. This place is situated about forty miles north of the last farm, and is beautifully situated, abundance of wood and water being convenient. We calculate to start from here in a few days for Council Bluffs, and from there to the mountains, that is, the twelve and their families, and such men as they shall select. I have been at Nauvoo, on business, since you left; the place has altered very much, *civilization is making rapid strides, and the people are very much improved since we left*; they have built a ten-pin alley opposite the temple, in Mulholland-street; groggeries are plentiful, at night you can hear drunkards yelling and whooping through the streets, a thing formerly unknown. The brethren are trying to sell as fast as they can with some success, though at very low prices. The Saints are moving rapidly away. On my journey back from Nauvoo I passed I should think eight hundred teams, four hundred on the road and four hundred on this side of the river, ready to start, together with cattle and sheep in abundance. In the midst of their difficulties the Saints are rejoicing, and endeavouring to do all they can for the forwarding of the work. The basement story of the temple is finished, together with the ground floor, and looks elegant. My feelings were very peculiar while standing in the font, which is of stone, and passing through the rooms, when I thought how the Saints had laboured and strove to complete this building, and then be forced to leave it, together with their comfortable homes, in the hands of their enemies. Strang is not doing much at present there. William Smith and he have united their forces to try and impede the progress of the work, but without success. Brothers Hyde and Woodruff are on their way to this place from Nauvoo. Brother Jacobs is going to take this to Nauvoo, he is going to England in company with brother Butler. Remember me to the church, and all friends.

I remain yours in the everlasting covenant,

JOHN TAYLOR.

P.S.—Elder Amos Fielding has just arrived here, he expects to return soon, he informs us that he had seen you in New Orleans. Brothers William Taylor, George Cannon, and William Kelly are well, and send their love to you. Brothers James Cowley, William Cottier, Charles Lambert, and Richard Harrison are on their way to the camp. Brother Elias Smith was well when I left Nauvoo and preparing as fast as possible to come on. Mrs. Taylor sends her respects to you and wishes to be remembered to all her friends in the Isle of Man. The brethren here send their love to you and all the Saints. If I have another opportunity, I will again write to you.

J. T.

ITEMS OF NEWS.

We learn from a variety of sources, that considerable damage has been done in London, by the overflowing of the Thames, and by the hailstones, which have broken thousands of panes of glass, on Saturday last. No less than thirty panes were broken in the *Sun-office*; nearly all the skylights in town are destroyed, including those of the arcades. An immense quantity of glass has been broken in Buckingham Palace. Several stacks of chimneys were struck by the lightening; several houses were undermined, and have been rendered uninhabitable, and others have been entirely swept away by the violence of the flood. Numerous families narrowly escaped drowning. A vast quantity of furniture has been destroyed. The fields and gardens at Holloway were laid under water several feet, and the crops have suffered severely.

The Mormons, emigrating to Oregon from Nauvoo, certainly present a novel and interesting sight, considering the peculiarity of their character, their troubles, their religious zeal, and their undeniable energy and perseverance. "The Camp of Israel," now on its way to the Rocky Mountains, has already crossed the tributaries of the Charitan river, the emigrants all in good health and spirits—no dissensions, and everything peaceable. They travel in detached companies, from five to ten miles apart, and in point of order resemble a military expedition. The camp has the appearance of a moveable town; the waggons and carts being arranged on either side of large streams, and public squares left for the protection of the cattle. This expedition, numbering about 3,000 souls in all, will encamp in the fertile plains near the entrance to the south pass in the Rocky Mountains, on the margins of the Sweetwater and Laramie rivers, where crops will be sown and buffalo meat dried, to provide food during the winter and succeeding spring. The second expedition, numbering 4,000 or 5,000 persons, will leave Nauvoo in February, 1847, and when it arrives at the plains, the first will pass through to Oregon or California, leaving the new comers to prepare for the third and last expedition, which will leave Nauvoo in the spring of 1848.—*New York Sun.*

THE LORD'S PRAYER.

BY W. W. PHELPS.

Our Father in heaven,
 Be hallowed thy name,
 Thy kingdom come quickly,
 Thy will be our aim.

O give us bread daily;
 Forgive us our sin,
 As we forgive debtors
 Of all that have been.

Lead not to temptation—
 Deliver from sin—
 For thine is the kingdom
 To fill earth again.

And thine is the power,
 While Jesus shall reign—
 And thine is the glory
 Forever. Amen.

NOTICE.

To "LEAVE NO STONE UNTURNED" is an old proverb, and one truly applicable to us as a people, upon whose shoulders rests the duty of warning the present generation of the restoration of the gospel. We ought, then, to embrace every means in our power to effect this warning, and whatever we imagine will tend to the desired end, let us pursue with avidity. Tract distribution will, I think, be conducive in no small measure to effect this, by conveying the gospel to their firesides; and hence I have commenced, by permission of the presidency in Liverpool, to publish a series (No. 1 of which is ready for delivery) under the title of "THE FIRESIDE VISITOR; OR, PLAIN REASONER," and which I purpose continuing if encouraged to do so by the reception of my first visit. If favourable, I intend paying seven or more visits, till every principle embraced and believed by myself and friends, is placed before the people at their firesides; thus the sick, the lame, the poor, and those who cannot attend, or will not, can be warned. Our worthy sisters, too, can become tract distributors, and introduce "THE FIRESIDE VISITOR" to their notice, and by this means mildly and plainly open the budget of truth. I wait, then, patiently to see the encouragement my first visit receives, and ask no more than one penny for each visit; but to those who require a larger share of my visits, I will lower my charge, and will esteem it a favour, as my wants are many, by prompt payment for my visits, that I may be enabled to appear again at an early period at the firesides, and bring news of another nature, yet at the same time connected with the principles of my first visit. I shall be better dressed than the generality of the same class of visitors, and will be in size similar to my contemporary the "STAR," and, by my small charge, will be able to go into nooks and corners where the light of the "STAR" does not shine. I shall also partake of the character of the author of the principles I speak upon, as far as omnipresence is concerned, for I shall be able to be everywhere present where I am wanted or requested to go. Any person wishing a visit from me will please direct to the office of my elder brother the "STAR," Stanley Buildings, Bath Street, Liverpool, where payments also are to be made, thereby obliging,

yours in the covenant of grace,

THE FIRESIDE VISITOR.

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MILLENNIAL STAR.

No. 3.

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VOL. VIII.

OREGON AND CALIFORNIA.

*Extracted from the Narrative of an Exploring Expedition to Oregon and California,
by Captain J. C. Fremont.*

August 21.—An hour's travel this morning brought us into the fertile and picturesque valley of Bear river, the principal tributary to the Great Salt lake. The stream is here 200 feet wide, fringed with willows and occasional groups of hawthorns. We were now entering a region which for us possessed a strange and extraordinary interest. We were upon the waters of the famous lake which forms a salient point among the remarkable geographical features of the country, and around which the vague and superstitious accounts of the trappers had thrown a delightful obscurity, which we anticipated pleasure in dispelling, but which, in the mean time, left a crowded field for the exercise of our imagination.

In our occasional conversations with the few old hunters who had visited the region, it had been a subject of frequent speculation; and the wonders which they related were not the less agreeable because they were highly exaggerated and impossible.

Hitherto this lake had been seen only by trappers who were wandering through the country in search of new beaver streams, caring very little for geography; its islands had never been visited; and none were to be found who had entirely made the circuit of its shores; and no instrumental observations or geographical survey, of any description, had ever been made anywhere in the neighbouring region. It was generally supposed that it had no visible outlet; but among the trappers, including those in my own camp, were many who believed that somewhere on its surface was a terrible whirlpool, through which its waters found their way to the ocean by some subterranean communication. All these things had made a frequent subject of discussion in our desultory conversations around the fires at night; and my own mind had become tolerably well filled with their indefinite pictures, and insensibly coloured with their romantic descriptions, which, in the pleasure of excitement, I was well disposed to believe, and half expected to realize.

Where we descended into this beautiful valley, it is three to four miles in breadth, perfectly level, and bounded by mountainous ridges, one above another, rising suddenly from the plain.

We continued our road down the river, and at night encamped with a family of emigrants—two men, women, and several children—who appeared to be bringing up the rear of the great caravan. I was struck with the fine appearance of their cattle, some six or eight yoke of oxen, which really looked as well as if they had been all the summer at work on some good farm. It was strange to see one small

family travelling along through such a country, so remote from civilization. Some nine years since, such a security might have been a fatal one; but since their disastrous defeats in the country a little north, the Blackfeet have ceased to visit these waters. Indians, however, are very uncertain in their localities; and the friendly feelings, also, of those now inhabiting it may be changed.

According to barometrical observation at noon, the elevation of the valley was 6400 feet above the sea, and our encampment at night in latitude 42 deg. 03 min. 47 sec., and longitude 111 deg. 10 min. 53 sec., by observation—the day's journey having been 26 miles. This encampment was therefore within the territorial limit of the United States; our travelling, from the time we entered the valley of the Green river, on the 15th of August, having been to the south of the 42nd degree of north latitude, and consequently on Mexican territory; and this is the route all the emigrants now travel to Oregon.

The temperature at sunset was 65 deg.; and at evening there was a distant thunder storm, with a light breeze from the north.

Antelope and elk were seen during the day on the opposite prairie; and there were ducks and geese in the river.

The next morning, in about three miles from our encampment, we reached Smith's fork, a stream of clear water, about fifty feet in breadth. It is timbered with cotton-wood, willow, and aspen, and makes a beautiful debouchement through a pass about 600 yards wide, between remarkable mountain hills, rising abruptly on either side, and forming gigantic columns to the gate by which it enters Bear river valley. The bottoms, which below Smith's fork had been two miles wide, narrowed, as we advanced, to a gap 500 yards wide; and during the greater part of the day we had a winding route, the river making very sharp and sudden bends, the mountains steep and rocky, and the valley occasionally so narrow as only to leave space for a passage through.

We made our halt at noon in a fertile bottom, where the common blue flax was growing abundantly, a few miles below the mouth of Thomas's fork, one of the larger tributaries of the river.

Crossing, in the afternoon, the point of a narrow spur, we descended into a beautiful bottom, formed by a lateral valley, which presented a picture of home beauty that went directly to our hearts. The edge of the wood for several miles along the river was dotted with the white covers of emigrant wagons, collected in groups at different camps, where the smokes were rising lazily from the fires, around which the women were occupied in preparing the evening meal, and the children playing in the grass; and herds of cattle grazing about in the bottom, had an air of quiet security and civilized comfort that made a rare sight for the traveller in such a remote wilderness.

In common with all the emigration, they had been reposing for several days in this delightful valley, in order to recruit their animals on its luxuriant pasturage, after their long journey, and prepare them for the hard travel along the comparatively sterile banks of the Upper Columbia. At the lower end of this extensive bottom the river passes through an open canon, where there were high vertical rocks to the water's edge, and the road here turns up a broad valley to the right. It was already near sunset, but, hoping to reach the river again before night, we continued our march along the valley, finding the road tolerably good, until we arrived at a point where it crosses the ridge by an ascent of a mile in length, which was so very steep and difficult for the gun and carriage, that we did not reach the summit until dark.

It was absolutely necessary to descend into the valley for water and grass; and we were obliged to grope our way in the darkness down a very steep bad mountain, reaching the river at about ten o'clock. It was late before our animals were gathered into camp, several of those which were very weak being necessarily left to pass the night on the ridge; and we sat down again to a midnight supper. The road, in the morning, presented an animated appearance. We found that we had encamped near a large party of emigrants, and a few miles below another party was already in motion. Here the valley had resumed its usual breadth, and the

river swept off along the mountains on the western side, the road continuing directly on.

In about an hour's travel we met several Shoshonee Indians, who informed us that they belonged to a large village which had just come into the valley from the mountain to the westward, where they had been hunting antelope and gathering service-berries. Glad at the opportunity of seeing one of their villages, and in the hope of purchasing from them a few horses, I turned immediately off into the plain towards their encampment, which was situated on a small stream near the river.

We had approached within something more than a mile of the village, when suddenly a single horseman emerged from it at full speed, followed by another, and another, in rapid succession; and then party after party poured into the plain, until, when the foremost rider reached us, all the whole intervening plain was occupied by a mass of horsemen, who came charging down upon us with guns and naked swords, lances, and bows and arrows—Indians entirely naked, and warriors fully dressed for war, with the long red streamers of their war bonnets reaching nearly to the ground, all mingled together in the bravery of savage warfare. They had been thrown into a sudden tumult by the appearance of our flag, which, among these people, is regarded as an emblem of hostility, it being usually borne by the Sioux, and the neighbouring mountain Indians, when they come here to war: and we had, accordingly, been mistaken for a body of their enemies. A few words from the chief quieted the excitement, and the whole band, increasing every moment in number, escorted us to their encampment, where the chief pointed out a place for us to encamp, near his own lodge, and made known our purpose in visiting the village. In a very short time we purchased eight horses, for which we gave in exchange blankets, red and blue cloth, beads, knives, and tobacco, and the usual other articles of Indian traffic. We obtained from them also a considerable quantity of berries of different kinds, among which service-berries were the most abundant; and several kinds of roots and seeds, which we could eat with pleasure, as any kind of vegetable food was gratifying to us. I ate here, for the first time, the *kooyah*, or *tobacco-root* (*valeriana edulis*), the principle edible root among the Indians who inhabit the upper waters of the streams on the western side of the mountains. It has a very strong and remarkably peculiar taste and odour, which I can compare to no other vegetable that I am acquainted with, and which to some persons is extremely offensive. It was characterized by Mr. Preuss as the most horrid food he had ever put in his mouth; and when, in the evening, one of the chiefs sent his wife to me with a portion which she had prepared as a delicacy to regale us, the odour immediately drove him out of the lodge; and frequently afterwards he used to beg that when those who liked it had taken what they desired, it might be sent away. To others, however, the taste is rather an agreeable one; and I was afterwards always glad when it formed an addition to our scanty meals. It is full of nutriment, and in its unprepared state is said by the Indians to have very strong poisonous qualities, of which it is deprived by a peculiar process, being baked in the ground for about two days.

The morning of the 24th was disagreeably cool, with an easterly wind, and very smoky weather. We made a late start from the village, and, regaining the road, (on which, during all the day, were scattered the emigrant wagons,) we continued on down the valley of the river, bordered by high and mountainous hills, on which fires are seen at the summit. The soil appears generally good, although, with the grasses, many of the plants are dried up, probably on account of the great heat and want of rain. The common blue flax of cultivation, now almost entirely in seed—only a scattered flower here and there remaining—is the most characteristic plant of the Bear river valley. When we encamped at night on the right bank of the river, it was growing as in a sown field. We had travelled during the day 22 miles, encamping in latitude (by observation) 42 deg. 36 min. 56 sec., chronometric longitude 111 deg. 42 min. 05 sec.

In our neighbourhood the mountains appeared extremely rugged, giving still greater value to this beautiful natural pass.

(Continued in our next.)

ZION'S HOPE.

This fine ship sailed for Miramichi this day, the fifteenth of August. She is expected to make the present voyage, and return to be employed by the Joint Stock Company in November. But it must be obvious to all that to accomplish this purpose great exertions will be required on the part of all connected with the company. She will require much fitting and appointing before she will be ready for a voyage round the Horn, and not only so, but we must be in a position to supply her with cargo that will be disposable at a good profit at the various ports where she may touch. This will require every exertion that can possibly be made on the part of the shareholders to raise a sufficiency of funds for the purpose. Let this principle be generally understood, *that whatever is worth doing at all, is worth doing well*, and that a failure in our first efforts would have a very discouraging effect upon all. We therefore call upon all connected with the company to use their utmost exertions to raise all the funds they possibly can to meet the time, and accomplish so desired an object.

We have applied for a license as an emigration agent, and mean to avail ourselves of the privileges thereof by sending out passengers to New Orleans or other ports, as beforetime, being assured, that if properly conducted much benefit may arise to the company from the same.

We ask of the Saints their confidence and support; much we have to do, and much anxiety and labour will be necessary to do it well. We are now exerting ourselves to get the deed executed by the subscribers in different parts of the kingdom, and we here beg leave to throw out a remark that may be of much use. Many have complained that they have not had their shares allotted to them on application; this is true, and a great many we have piled together which we know not where to send on account of inefficient addresses, others we have postponed in order to save expense, and send them with a parcel belonging the same locality. But we wish to make known, that if an individual signs the deed, he has no need of an allotment paper at all; the numbers of his shares will be given in his certificate when he has paid the amount of the same; this will save much time and expense.

For the encouragement of all who wish well to the company, and to the church, we have the pleasure to state that the whole amount of shares (ten thousand) which we can issue at present, have been applied for. We rejoice also to make known, that we have secured to the company the premises at Stanley Buildings, and we call for the united efforts of all, to enable us to transact business beneficially for the general good.

We shall now proceed to make a few general remarks on the nature of the company, in order to remove some erroneous impressions that are abroad concerning it. One principle of much importance we wish to make known to all, because we have been much harassed and annoyed occasionally by the ignorance of persons respecting it. For instance, some who have taken shares, and even paid the full amount thereof, from some motive or another have desired to withdraw, and have their money returned, others have talked of making this or that alteration in the laws of the company, or were going to regulate matters, whether according to the laws of the company or not. Now the principle which we wish to teach, is this, that the laws of an incorporated company are the laws of the land, and an individual may as well violate or infringe any general law by which society is regulated, as violate the laws of the company, for he is equally culpable in either respect. We trust this hint will be sufficient for all.

Again, with regard to the objects of the company, we fear that some have not fully comprehended them, but have supposed that it was merely an emigration society, by which the Saints might be enabled to reach their destination in the west. This is altogether a mistake. The object of the company, in the first place, is to

employ the capital thereof in trade and commerce for the mutual benefit of the shareholders, that they may receive interest for their money deposited in the same; but in the second place it is intended to provide a means of emigration for the Saints at the same time that we are seeking by commerce to promote the interests of the company. But the grand object of the same is to assist our brethren in their new location, by trading with them and others, and by taking out instruments of husbandry, machinery, manufactured goods, and other articles which otherwise might cause them years of labour to produce, and thus to facilitate the building up and establishing of a permanent home for the people of God. We expect also eventually to bring back the produce of the Saints to Europe, thus to make both our voyage out and home as profitable as possible to the company.

The Saints and shareholders will be well aware that these are easier matters to write about than to accomplish and carry into effect, and this we feel deeply ourselves, and ask for the sympathy and support of all that wish well to the cause. We are aware that in this, as well as in all things connected with the kingdom of God, that offenders will come, but *woe to them by whom they do come*. We have not been so long connected with the kingdom of God, but that we have seen manifested a great variety of spirits, and while labouring with all possible diligence in the discharge of the multifarious duties devolving upon us, we have still found some whose life and soul seemed to be engaged solely in finding fault, or searching for iniquity. Such things are certainly annoying, but we are content to leave them to reap the reward of the accuser, and to receive the doom of those that seem to live only to make offences manifest. In the meanwhile, let the Saints in every district seek to strengthen our hands by putting means into our power to enable us to labour efficiently for the company, and we pledge ourselves that nothing shall be wanting on our part to carry on the great work in which we are engaged, and to promote the interests of all connected with the same.

T. WARD.

THE PEARL OF GREAT PRICE.

How opposite to the calculations of the sects of the day are those by which we hope to obtain that great desideratum—the pearl of great price. The parties of the day soothe themselves with the consolation that the pearl may be obtained by sitting at home in the arm chair of luxury, or in the yearly routine of ordained services, or by the heralding of their names as patrons of various institutions, thereby making their left hand conversant with the deeds of the right, but who never think that to obtain this pearl requires all they possess, although they covenanted, by means of sponsors, to forsake the world, the flesh, and the devil. How far this applies to us as a people may be seen from the following:—many on hearing the sound of the gospel in this land, as well as others, have rendered obedience to the same, but the causes which induced us are multifarious; and when we have entered into the church, our actions are in a great measure prompted by the person who brought us in, or convinced us, or those who preside over us. The causes which led us to obey are various—some probably because they have seen the fallacy of all parties and have therefore stood aloof, refraining from shaking hands with any; others brought their minds to believe there was no God—thus becoming what are termed infidels, they take up a cudgel to beat with, and always keep their screen at hand behind which to hide themselves, namely a disbelief in God. Scepticism takes deep hold of man, and fastens its poisonous grasp upon his every pure and ennobling thought, bringing him to the point at last of believing all things by the amount of evidence produced—this is his favourite theme, and in his bosom is a wrangling and a disputing spirit. Under these feelings he hears a preacher of our

church—the preacher vents his spleen against all sects and parties, making one angry while another rejoices, and this is what the infidel wanted. He has now another horse to ride, and says I must believe this man by the amount of evidence produced, or else shew myself a liar to the world ; beside his cudgel is a better one than I have, I will take up with it. What for ? because it is God's truth? No, but because it chimes in with my feelings, for I can wrangle with the whole professing world. Suppose a man baptized by this kind of a preacher, confirmed by him, and as every spirit begets its own likeness, he begets another wrangler, another disputer, and one that cannot stop in the church of the living God, unless he obtains a proof for himself the work belongs to God, for life eternal does not rest with him, and he has no knowledge of God by which he can get this boon. How many stand now upon the platform in connexion with us that are such I know not, but I know many that are apostates now, who have been tinctured so deeply with scepticism that it never could be fully eradicated. I am not desirous to boast of hundreds convinced and brought into the church by such a practice, how many of my fellow officers now in the priesthood that can say they are free from this spirit of wrangling, how many can say I do not cut off more people from coming to hear than I gain by love into the church, nor how many now make a common practice of carrying on a warfare with all creeds, searching the bible for the most bitter reproofs against the various sects, but I fear there are many. I would exhort you to forsake this course, it is not a good spirit, but a darkening one, and if you compass sea and land to make a proselyte, when you have made him, what is he but two fold more the child of darkness, and you are both blind and fall into the ditch. But to return. Many come in because they see faith, repentance, and baptism is right ; all this is true—they obey—but if you attempt to lead them on, some will say I believe the first principles—all this is good ; but what need have I to gather, or go to learn more—I have done so far so well ; I will obey counsel, I will follow in righteousness the head ; while at the same time they never, by the very fact of their obeying the gospel, knew what the first grain of righteousness was ; they might have been just and good, Cornelius like, yet he had to send for Peter to teach him the way of life more perfectly. They have just stepped on the threshold, and because they see men as trees walking, they will follow the head as far as it goes in righteousness ; but if they see what they conceive to be a wrong course, cry out and oppose it. What consummate folly ! To whom are we indebted for the first ray of light? Who made the bible a new book to us? Who drew our attentions to these things ? You answer the head. Then how shall we rise up, and because we have got a tithe of light, say we will follow the head so long as it goes on in righteousness, when every day ought to show us our own vitiated taste pertaining to the laws of God ; for what, I ask, do we know, scarcely how to love, or how to hate—how to walk or stand alone, yet dictation seems active. Another says, I must see the head do so ; you must be unscrupulously honest, for although I was dragged in by the net when it was spread in the muddy stream, yet I do not want to see any bad fish in the net, for should I do so, I shall jump back into the old stream, or, like the sow, wallow in the mire again and make myself ten times dirtier. Why ? Because the person I first heard preach has left the church, or I have given a part of my substance—some of my hard earnings are gone, I cannot stand this ; I like the pearl, but it costs too much to get it ; I cannot go and sell all I have got and buy it ; I cannot leave houses and lands, father and mother for this cause ; I never expected it ; I can meet anything, but do not bring me to the test ; I have willingly rendered obedience to the first principles, and that at a sacrifice of many friends. If we consider that our religion is so much better than any of the various species of religion that is afloat, we must prepare our minds to obtain the best reward at a sacrifice of all ; the way to obtain it is plain and pointed—the path to the field is narrow. Anxiety or ambition prompts us toward the place where the pearl is deposited, and the man that enters this church in the present year, is a sanxious to obtain it as the one who entered in the first year, and it is his right if he is faithful ; but this anxiety prompts every man so much that we are like soldiers when on march in single file, when his leader moves his feet the next puts his in the same place, and if one should run out of the ranks to pick up some bauble in the shape of some lost piece of money, while he is picking it up his place is filled, he cannot break in any where, for should he do

so he would rob some one of their place ; he must go to the end and bring up the rear, and all because his eye was not kept on the prize, but was looking round to see what there was by the way side. We are compelled to keep moving, we cannot say with Moses, stand still and see the salvation of God, unless we are placed in similar circumstances. It was time for them to stand still, for they could neither go forward, side ways, nor backward ; therefore God had to exercise his power for their deliverance, and they had to stand still and see the salvation wrought out for them ; but we must move on, keep marching, and if we come to a rock, a sea, or an army press us in the rear, then we may say—stand still. But when we entered into this church it was an eternal life principle, or ought to have been ; we should sit down and count the cost before we go to war, and most assuredly we shall have to go to war and bind the devil and make a millennium. Much have I read and heard upon these two principles—the binding of the devil for a thousand years, and a millennium. Some have it already begun, and Satan bound, but I think his works are so apparent I doubt the truth of their assertions. I do most decidedly believe the seed is sown in some hearts from which will be produced a millennium, for if ever we have one we shall have to make it ; it must begin in our hearts, and then like the rising sun, small in its commencement, it will rise and expand till it illumines the earth with its rays. When we are united heart and hand—when we are one—when we are brothers indeed—when we can say we know we have passed from death unto life because we love the brethren—when we can lay down our life for a brother—when we are circumcised in the heart—when we can feel another's woe—when every heart throbs alike—when our interests are one, the prosperity of the kingdom of God—when we can say if the head is pained the whole body is pained—when, I say, unity is our constant aim, almighty in its effects and influence, then we may talk of the millennium, of binding Satan. No other chain in the world can ever bind him except the grand chain of unity. He will laugh at every other effort, and, like the maniac, will snap every other means as the cobweb weavings of imbecile man. Strive every way you can and he will put you to shame, and laugh at your presumption. We may run round the world and endeavour to make proselytes, but if we make them not upon the noble principles of unity what are they ? only an increase in number ; but plant that seed deep and water it well, it will grow and bring forth fruits meet for a place in the grand assembly of the Saints. What blessings can we obtain under the distracted feelings and notions of our minds as they now are, sorry I am to say but few. Tell me who can limit the amount when we are united—when we are one. Let us take a candle and look within and search every corner of our hearts to see what induced us to come in—let us look like the woman for the piece of silver—let us sweep down all the cobwebs of sectarianism, brush out the rubbish of tradition, and put out ever ism in our hearts and make room to receive the new guests, principles of eternal truth ; and if our motives will not stand the strictest scrutiny let us ask God to forgive us, and what we lack we will ask Him also to make up. Let us then arouse ourselves and see to what we are destined to become, the welcome guest at the feast of the righteous ; to make the earth blossom as the rose, to bring in the rest of the same, to make a millennium ; and let us ever remember the seed must be in our own hearts—there it is where it must first begin ; and I feel thankful it has begun to dawn—the sun begins to rise. How sweet is it when brethren dwell in unity, and let us ever remember if we get the pearl of great price, it will be unity helped us to it. What shall then drive us from our purpose ? Shall a brother's fault, his misconduct or failure in any respect ? I hope not, for there is a pearl to be given to every one that is faithful, and I do not want to see any other have one and not myself—it is an individual concern. Shall we run out of the ranks because some man ahead of us on whom we trusted much is turned aside, and ask him, saying, pay me what thou owest, and while we are quibbling with him about the same, the spirit of another power takes possession of us, and we forget the march, which like time and tide, waits for no one, and when we see all our time spent is lost, having fought against the wind, the place where we stood filled up, we must come in at the rear, and then what are our feelings. Let then every consideration go but to maintain your place at the risk of every thing, and know most assuredly, as Abraham offered up Isaac to test his faithfulness to God and his purposes, so shall we if it is not our son or only

child, it will be something else, for we have all got our Isaacs, if I might be allowed to spiritualize for once, and we shall have to offer it up in some way. We will be tested and tried, we will be proved to the very core, and every string pulled, yet there is sweet consolation, although these things are not joyous at present but rather grievous, yet if we will let them they will work on for us a far more exceeding and eternal weight of glory. I hope then we may all strive and never give up, but get the pearl of great price. Although it takes all we have got, and I trust when time shall cease to be—moons wax and wane no more—stars no longer needed, having answered the end of their creation—the sun put out, and the Lamb of God the light of the world. Then may we stand in our white robe of righteousness, purchased through tribulation and fidelity to God, and our brethren crowned in his presence, and the pearl of great price glitter in the diadem of all; and the shoutings of ransomed thousands shall proclaim us worthy to reign for ever, and there we shall see the effect of unity—almighty and never ending unity.

DAVID C. KIMBALL.

LETTER TO THE PRESIDENT.

Merthyr, July 24th, 1846.

Dear brother,—To an individual who loves the eternal theme, and placed amid the busy scenes and diversified afflictions of mercantile life, at the same time harassed in mind as a child of God while surrounded by the busy hum of worldlings, necessarily attendant in the populous and commercial enterprise of your extending locality, it would not be amiss or uninteresting to change the scene, and in leisure moments peruse the adventures of a wandering brother among the mountains. And inasmuch as I have been lost to the Liverpool world, and they to me for some time, this may open the frozen passage by removing the ice bergs (if any there be that obtrude it) by the gentle breezes that blow from the tropical climes of “Kolob.”

Since I left you, I have been preaching on my way through the principal towns of eight counties, in each place had the consolation to know that some more or less believed the gospel, although I baptized only four, organised two branches, ordained two priests, three teachers, and two deacons. One circumstance in particular is worthy of note, because the power of God is manifested thereby. In one place a young man who had a sore leg—past cure by the doctors—upwards of twenty pieces of bone having been worked out of it! and he not able to walk without a crutch since a year last Christmas. When he believed the gospel, I told him he would be healed if he would obey; he walked about a mile with crutches. By the river side we prayed that he might be enabled to dispense with his crutch, and he walked into the water without it—out again, and home—and so far as I have heard has never used it since. I carried his crutch home through the town on my back, the man telling them that he was healed, but strange to say they would neither believe him nor their own eyes, but cried out impostors, &c., and that he might have walked before!! although they knew better; but however, the man got a blessing, and when I left, the wounds in his leg were closing finely, and free from pain. Two others, a priest and a Saint, were miraculously healed by the power of God publicly, yet for all that, there were none but the Saints that would “return glory to God.”

In another place, a blind man was persuaded, as I had reason to believe, and for a sign came forward to be baptized. I questioned him hard, suspecting his integrity, but he insisted on being baptized, so then I could forestall his wickedness and frustrate their plan only by publishing a public baptism of a blind man, far and

wide, to take place on a certain time. It was astonishing to see the crowds that came from the regions round about; both priests, preachers, persecutors, and people. Oh, what an opportunity that was to explain the whys and wherefores of Mormonism, sign seeking, &c. They all listened with the greatest attention for about two hours, although many had come on purpose to oppose, but I could not get a try out of any of them. I shewed them that our religion was true, whether the blind man got his sight or not; it was true before the blind man was heard of, that it would remain as true when he was dead and forgotten, and that it is eternally true, and I knew it. But after the baptism, while walking up to the house to be confirmed, it was amusing to hear the remarks as the crowd followed, crossing and re-crossing to peep at his eyes, to see whether his sight was restored; some said it was, some that he was blinder than before, and that was difficult. But there and then Madam Slander filled the baskets of her pedlars with a variety of *trinkets* that were retailled out again at a fine rate, until even her own markets were entirely deluged. However, I confirmed the man, anointed and laid hands on him, and he shouted for joy in the presence of all, and testified that while hands were on his head he could "see the candle in the candlestick on the table; that he was more than satisfied." But the fun of the matter was, that after I left, the sign-seekers who persuaded him to come, found themselves in their own trap, and again persuaded the man that it was all "conjuring," imposition, &c., and were not satisfied until they got the man back to his former blindness, spiritually and bodily. If this is not a specimen of the "blind leading the blind," tell me what is? However, it is only a prophecy fulfilled, "that both will fall in the ditch together."

But I must hasten to tell you of the grand conference that was held here on the 12th and 13th of July. For a grand one it was, though of the many who had promised to visit us then, not one came, nor brother Kimball either. Whatever loss we sustained by their absence, we were not the only losers I think. I have only room to give you a few of the general items. The hall was thronged in the morning with a warm-hearted and respectable audience. The presiding elders represented 29 branches, almost universally in the bonds of love and union, and in flourishing conditions, containing 23 elders, 42 priests, 25 teachers, 15 deacons. Baptized in the last three months 210. Total, 780. The county of Pembroke was not represented, no one being present, hence it is not included. The meetings were carried on as usual, only much more of the spirit of God among us than I ever before witnessed. I heard not a whisper or an apostate's rumour throughout, nor do I like such dull music.

Monday morning we called and ordained 9 elders, 23 priests, 11 teachers, and 4 deacons—for the Principality organized three new branches, ratified the organization of the Monmouthshire conference, finished our business, and gave room for the ladies to bring in their China, cakes, and delicacies, and by two o'clock the scenery was considerably changed, though for the better still, for I should have told you that our conference was to be sealed up by a glorious *Tea Party*, and such in short it proved itself in every sense of the word—about one thousand partook of the feast. But about the last, though not least of the business, I suppose you will say that I am tainted with sectarianism! whether so or not, we formed a Missionary Society, the object of which is good, and I hope that the name will not be deemed unfit for it, since it is formed expressly to raise funds, by voluntary contributions, to assist the travelling elders to preach the glad tidings in new places; and so great has been its success already, that it enabled twelve to go into the vineyard and devote their whole time where the fulness of the gospel was never heard. The profits of the tea party (being £22 10s.) was consecrated to this object; every presiding elder of a branch through Wales forms a committee; the funds to be appropriated as the majority may direct. In order to increase the funds, as well as to report the progress, I pray Almighty God, who owns the work, to crown the efforts of the society with success. We have appointed a prayer meeting to be kept in every branch, on the first Monday evening in every month, then to contribute according as the Lord has blessed them. I trust it is so organized as to prevent impositions, misunderstandings, and personal interests, which are the basis of most institutions. If it meets your approval and worthy of your prayers, or if you have any amendments to make, as I hope you will, please advise with me; at any rate

I pray with all my heart it may be the means, under the blessing of God, to warn my brethren and sisters of their danger, that they may fly to the strong holds of eternal truth for safety.

I must close lest I wear out your patience, as I have done my paper, though I might give you other items that are interesting. What news from America? My love to brother Ward, tell him I have not had a STAR for a good while. That parcel of the Joint Stock receipts, which I left in the office, has never come. Please send them, we are out. Give my love to brother Wilson too, and write soon, and convince me whether my dreams are wrong.

Your obedient servant and brother,

D. JONES.

LETTER TO MR. THOMAS WARD.

East Bradford, July 24th, 1846.

Dear Brother Ward,—Your lad has not yet forgotten you, and to prove it I improve this opportunity of addressing a few lines to you, to let you know that I am, together with my family, in the land of the living and enjoying good health, and I hope and pray that these lines will find you and yours enjoying the same blessing. In mind I frequently cross the Atlantic Ocean, and take a survey of my brethren and sisters in the British Isles, and not unfrequently I wish my body there too, once more to shake the friendly hand in your midst. But here am I, in a boasted land of liberty, with a few Saints here and there, endeavouring to gather them together to follow those who have gone into the wilderness and over the Rocky Mountains to California. Oh, my God! what a land of liberty—liberty for sinners but not for saints. When will the time come that the Saints will take the kingdom and possess it for ever?

Dear brother, my prayer to God my heavenly father is, that his work may roll on with power, and be cut short in the earth for the benefit of his Saints, that we may be together once more on the earth and rejoice at such a meeting. I often think of the happy hours I spent in your company, and I trust to have the privilege again in a land of peace and plenty. I understand brother Hedlock has left England for America, but I have not heard a word from him since I left, nor any of you in Liverpool, except brother Woodruff, neither have I received any of your papers. Now I will thank you to take up your pen and write me a long letter on receipt of this, and tell me all the news you can about the Saints in Old England, and especially about the Preston and Manchester conferences; you cannot imagine what a great favour you will confer upon your unworthy lad, Leonard. I have written several letters and have not received an answer to one of them, yet I cannot bring myself to believe the Saints have forgotten me so soon, for I think I shall never forget their kindness to me while in their midst. I request you to give all the Saints my kindest love and respects that you see.

Brother Holmes has got married since we arrived home, to a lusty Downeaster, in the state of Maine, and I shall take the liberty to send his best respects to you and all the Saints. I send you a couple of circulars, and by them you will perceive that I have no time to waste in idleness, if I do my duty as a man of God, and I desire to do all for the Saints that it is possible for me to do for their salvation, both temporal and spiritual, that I may have my reward in heaven.

I am aware your time is much limited by the press of matters that of necessity have to pass through your hands, but I beg of you to spare a little to answer this. I also wish you would send me some of your papers, as well as the sixth volume of the STAR, get it bound and I will endeavour to send for it. Tell all the Saints from me that I feel to exhort them to be faithful in all things, to keep the command-

ments of God, and be humble that they may have the spirit of God to lead them, ever being ready to hear counsel from those men who have been called and chosen of God to counsel them in all things, and the peace and blessing of Almighty God will rest upon them, and will open the way for their deliverance; be at peace among yourselves, and be as one, or, says Jesus Christ, you are not mine; and if they are one and endure unto the end, they will be saved with a complete and full salvation. May God grant that this may be their lot and mine for Christ's sake.

My wife and children desire to be remembered to you, and I request you to remember me to all in the office. Be sure not to forget my friends in Manchester, brother and sister Flint, mother Downes, all their relatives, and all the rest of my good friends in Manchester. My best respects to your wife and family, and accept a large share yourself. I am, as ever, your brother and lad,

LEONARD HARDY.

LETTER TO MESSRS. HEDLOCK, WARD, AND BANKS.

St. Louis, July 10th, 1846.

After being silent a little while, I take this opportunity of writing a few lines to you, hoping they will find you as they leave me—alive—and in the enjoyment of good health, although some of the mob have threatened to kill me; yet I feel perfectly safe, and may with propriety sing as the Methodists sometimes do in their meetings, “I am on my journey home.” I have had a trip on horseback up into the wilds of the Far West. I started from Nauvoo on the 25th of May, and the sight of the camps of the brethren, which I every day met with on my journey, was at once striking and impressive, and especially when we revert to the language of the ancient prophets. David appears to have had a view of this great move, Psalm cxxxii. 2, 3, 4, 5, 6—Ezekiel xx. 33 to 38 inclusive—Micah iv. 8, 9, 10—the prophet here seems to have had a perfect view of the death of Joseph and Hyrum, and the scenes that should soon follow. The church must go out of the city and dwell in the fields spoken of by David—this is now being literally fulfilled, and that contrary to the expectations of many of the Saints as well as others, who thought they should stay in the city and worship in the temple they had laboured so very diligently to build; but the Lord’s ways are not as man’s ways, for if the church had been permitted to stay in Nauvoo, the work of the Lord would have been retarded; but there were wicked men who were ordained from the foundation of the world to bring this move spoken of by the prophets into requisition, just as much as Judas was before ordained to betray Jesus Christ, that the salvation and redemption of man might be cancelled in heaven; so to bring about this great move into the wilderness in the due time of the Lord, were Williams, Sharp, Roseavelt, Grover, Davis, Aldridge, M’Cauley and others ordained for the purpose. God knowing beforehand the wickedness of their hearts, suffered them while working for the salvation of the Saints, to seal their own condemnation by their own wicked deeds as did Judas.

But to return to a short account of my journey. On my way to the upper camp, or what is called mount *Pisgah*, which is about two hundred miles from Nauvoo, in about a south-west direction, this camp is situated on land belonging to the Potowattomie tribe of Indians, who have received the brethren with kindness. At this place I met with brothers Young, Kimball, Taylor, Richards, O. Pratt, and Amasa Lyman of the twelve. About ten miles further on their way to Council Bluffs, I met with G. A. Smith, also of the twelve, in company with his father. They had encamped at the edge of some timber, for the purpose of repairing their wagons, and where there is timber there is generally a stream of water running along

through it. On this night, 4th of June, I lodged with brother H. C. Kimball's company, in a wagon, about fifty miles from Council Bluffs. Next morning we all arose early, the women being employed in preparing breakfast, while men and boys were driving the cattle to the camp, in order to yoke the oxen and milk the cows, and so prepare for the journey for the day. After breakfast I went in company with brother Kimball to the camp of president B. Young to receive their blessings along with brother W. Richards, and bid them good bye for a season. The companies then began to move to the west, while I with my horse turned toward the east, when soon we lost sight of each other in the distance on the wide spread prairie of the wilds of the Far West. On the 5th I lodged with brother John Taylor's company, five miles from mount Pisgah, and the sixth started by five o'clock in the morning, being anxious to return to Nauvoo, which I accomplished in the afternoon of Friday the 12th of June. On coming to the river opposite Nauvoo, I found all bustle and confusion, the people making the best of their way out of the city with whatever of their goods they could take with them; the cry being that the mob was then encamped within five miles of Nauvoo, and the following was the day appointed by them to blow up the temple with gunpowder. The mob consisted of between four and five hundred according to statements made by those who had seen them. On Saturday, the 13th, there were meetings held in the temple, also outside in front of the temple, and one in the evening at the hall of the seventies, where it was finally agreed upon that a committee of the new citizens should visit the mob camp with an order from the sheriff to move or take the consequences; but they did not wait the invitation, for some of them packed up early in the evening and scampered off for home. On Sunday morning, the 14th of June, I was one of a party of ten, who started to reconnoitre the movements of the mob party, when having proceeded about two miles and a half down the river side, we fell in with a man mounted on horseback, with a loaded gun and a bed quilt strapped behind the saddle, for the purpose of camping. Our party being the sheriff's posse, of course we captured the gentleman, and sent two of our company to conduct him before the sheriff in Nauvoo. We proceeded on toward the mob camp, and on arriving within half a mile of the place we were informed by one of the committee who was returning from the place of the camp, that the mobbers had all fled, thus fulfilling the proverb, the wicked flee when none pursue. Thus ended this mob gathering.

Dear brethren, on looking over my letter I find that I have not said anything about the people generally; but I can truly say that I never saw any people so well satisfied. They were healthy and cheerful. One of the sisters told me that she had had frequent attacks of rheumatism before she started with the camp, but that she had not been the least troubled with it since she came out, although shortly after they began to move the weather was very cold, and sometimes they would wake up in the morning covered with snow, and yet experience no inconvenience from the cold or otherwise. They had a spirit of oneness among them, and I can say for myself that I never felt so much like leaving home in my life as I did on the morning I left the brethren to return home. I will now conclude with my love to you and all the Saints in Great Britain, and with these sentiments I subscribe myself your brother in the bonds of the new and everlasting covenant.

AMOS FIELDING.

AN ACCUSING SPIRIT.

In the contemplation of human nature there are many things to admire, and many virtues are made manifest, which glow like rainbows in a storm, and afford a sweet relief from the darkened picture of human existence. It is a great blessing

whoever possesses it, to be capable of beholding and of pointing out the various virtues that characterize our fellow-beings; and to be enabled with a charity, born only of heaven, to cover the faults and failings of our common brotherhood, and select the peculiar virtues of individual character, and dwell upon them with delight. How God-like, and how blessed is such a spirit, and what happiness is derived from indulgence therein; and how mightily contrasted is it to the spirit that seeks only to accuse, that can only delight itself in the failings and errors of mankind, so born of hell as only to find delight in the defects of humanity. We have made these general remarks by the way of warning the Saints against an indulgence in such a spirit. We have learned one great principle, which is, that we are to be saviours of men, and yet, what is he that is everlastingly labouring to find out the failings and weaknesses of his brethren, but a destroyer? It is the very work of Satan, and his servants they are whom they serve. We would kindly and calmly remonstrate with those who are indulging in such a spirit, and would ask them to examine themselves narrowly, and inquire into the motives that prompt them to action in such a course. Does it yield them happiness to find that a brother has failings? It may, if it soothes them when reflecting upon their own, but let us be delivered from such a gratification, banish it far from us, O, our God, and grant unto us that charity which covereth a multitude of sins.

But we know well, that there is no error into which individuals are so easily led, as indulgence in this practice, and when once commenced, it will as it were fasten upon their very natures, until their whole thought, their life, consists in pursuing the frailties and failings of their fellow man. What an awful condition is such; it is indeed to them that can discern aright, a specimen of hell upon earth. But the grand delusive point of the tempter is this—that he inspires the persons thus actuated with the thought, that their course is most righteous, and that it arises from their superior purity, and hatred of whatsoever is sinful, and thus does the arch-deceiver lead them to become the accusers of the brethren, while in so doing, they are his direct and most obedient servants.

But again, we would enquire the object to be accomplished by indulgence in this habit, and especially in the kingdom of God. Does he intend to increase the faith of the Saints by pointing out the defects of a brother? Does he calculate on establishing confidence in the authorities of the church, by demonstrating that such are imperfect beings, and are subject to infirmities like other men? These cannot be his motives, for the objects could never be effected, and he would be a madman who adopted such a plan. But we can surmise a few reasons for such a course of conduct; chagrin, disappointed ambition, envy or malice, can be the only motives from which such a principle of hell emanates; its origin was thence, its practice is the same, and its end is there. Beware, therefore, ye Saints of God of this diabolical principle, for while the objects of slander and accusation are themselves seeking to serve God to the best of their abilities, regardless of the accuser, he on the contrary is nursing in his bosom a serpent that will sting him sooner or later, and he is planting seeds from which he will ere long reap confusion and dismay.

Of the truth of the sentiments we have been endeavouring to enforce, let us contemplate for a moment the general conduct of the enemies of God, and of the Saints. What has been the course of proceeding of all the apostates by which the church has been vexed and tried in America? Individuals steeped in iniquity that has placed them far from the pale of the church, have come forth in the garb of professed purity, and have justified themselves in their apostacy, because of the imperfections and failings of the Saints. The history of the past abundantly confirms this statement, and it is not merely confined to mere apostates, but the blood-thirsty mobocrat that revels in the destruction of life and property seeks to justify himself by accusations of iniquity against them he persecutes. Let us then endeavour to classify and arrange principles and actions according to their just and true character, and let the accuser of the brethren though he now stands numbered with the people of God, be placed in his true position and with the spirits with which his own harmonizes—the apostate, the murderer, and the devil.

Latter-day Saints' Millennial Star.

AUGUST 15, 1846.

WE have ourselves been pleased, and have no doubt but our readers will be the same, in perusing the communication from our much esteemed brother Amos Fielding. We wish him a speedy and successful journey to England, and hope that he will be able to realize his intended voyage for California at the time anticipated. We have also given an extract from the *New York Herald* of August 1st, respecting the state of affairs in Nauvoo and the vicinity, which fully makes manifest the state of society from which the Saints have made, and are now making, their escape. Though one thing is very apparent that more ample justice will be done to the present inhabitants of the city of Nauvoo, than was ever meted out to the industrious Saints that laboured so diligently to build it. The letter of Leonard Hardy will, we are sure, be read with pleasure by all who knew the excellency of his character.

We have not quoted much of late in regard to the signs of the times, and indeed, but a portion of what is published would fill the whole of our pages. The tremendous destruction of life and property by the late storms, is almost unprecedented; while the accounts relative to a great portion of the staple food of the great mass of the people, are very alarming; particularly with regard to the potatoe crop. Accounts from all quarters of England, Scotland, and Ireland, testify to the truth of the same; and it will be understood that the present statements are made independent of political motives, and are too truly matter-of-fact reports, that ere long will be sadly realized. We anticipate, and sincerely believe, that disasters of this nature will increase with alarming rapidity, and with strides for which mankind will not be prepared. Let those who have been privileged to know the truth in the last days, and what their duty is, be up and doing, and let them seek to obey the commandments of God, and escape from the calamities that must come upon the nations from the wrath of an offended God.

We feel great satisfaction at all times in recurring to that great principle, which we have often urged upon the attention of the Saints, which is, that whatever transpires, of whatever nature it may be, be it prosperous or adverse, come from whatever source it may—from the church itself, or from the world, “All things shall work together for good to them that love God, to them who are the called according to his purpose.” There is a satisfaction and a confidence imparted to the honest in heart, in reflecting upon this principle, which proves it of inestimable value; it seems to elevate the Saint into a lofty and elevated position, from which he can look down upon the turmoil, the confusion and darkness amongst which the nations are struggling, while at the same time he can behold his own path pointed out, as a stream of light amid surrounding gloom, leading him onward and onward to life, and light, and glory. Let this principle then, be as a shield unto the Saints, under every trial of their faith, and their happiness shall be commensurate with their vivid perception of this glorious truth.

Very gratifying are the statements of our gallant friend and brother, Captain Jones, we are glad to hear of his success, and trust that through his agency and others, the principles of truth may go on, to subject and subdue a nation that has never been conquered.

LATEST NEWS FROM THE WEST.

MORMON EXCITEMENT—HOUSE BURNERS AT WORK—EXCITEMENT AT FORT MADISON.

We have received an Extra from the *Nauvoo Eagle*, dated the 17th ult., from which we clip the following:—

An express from the southern part of the country furnishes the intelligence that "Moses' Fire Insurance Company" is again in the field, and that a large stack of cut grain, together with two or three out-houses, have been destroyed by the incendiaries. The property belonged to a Mr. Marsh, who, although an Anti Mormon, has become obnoxious to some of the "Regulators," who have made an example of him by burning his property. Mr. Marsh resides near Col. Williams's neighbourhood, and about 15 miles south of this city.

The posse dispatched by the legal authorities to ascertain the fate of the kidnapped citizens, and watch the movements of the "Regulators," are still at Pontoosuc. They have not yet been enabled to get any information concerning the fate of the men abducted by the mob, and many fear that they have been brutally murdered. Finch, (against whom sundry processes are out,) secreted himself at Pontoosuc on the arrival of the posse, and fled to Fort Madison as soon as they left. Many of the mobocrats from the northern part of the county have fled to Iowa also, where they exerted themselves to the utmost to get up an excitement against the New Citizens of Hancock, by circulating the most abominable falsehoods. The reports "that the prisoners now held by law in this city are in danger," is entirely false, as well as the stories that "the New Citizens intend to destroy property and annoy innocent persons."

Finch solemnly promised the authorities that the kidnapped citizens should be sent down to Nauvoo last Wednesday, provided they would suffer him to go at liberty. This sacred pledge he has violated, and has, no doubt, caused the men to be removed to one of the islands up the river. While at Fort Madison, this morning, he made a proposition to Capt. Clifford to exchange the kidnapped men for those who are in the laws custody at Nauvoo. As the citizens were seized without even the pretext of legal authority, and as the lynchers in Nauvoo are now in the custody of the State, this proposition was scouted at. In fact, Finch has proved himself a man upon whom no reliance whatever can be placed, and it is now apprehended by many, that the intentions of himself and the land pirates under him, are to sacrifice the kidnapped men.

A note, purporting to come from the latter, has been received by the citizen's committee, which proposes that the prisoners in the hands of the constables at Nauvoo should be released, as the only means of saving the men in custody of the mob. The affair has caused a great excitement in this city, and an expedition is talked of to scour the island in search of the missing men. The Sheriff of Lee county, Iowa, has promised the assistance of a posse for furthering this humane design, by watching the Iowa shore.

Mrs. Needham, the wife of one of the men arrested by the posse at Pontoosuc, informs the committee that she understood that the new citizen who fell into the hands of the mob, was so badly lynched that they were obliged to send for a physician to save his life. This corresponds with the information received from other sources by the posse, on their arrival at Pontoosuc.

It is reported that the mob leaders in the south part of the county, have charged the burning of Marshe's wheat upon the Mormons; and that they have called upon the "Regulators" to assemble again at Golden's Point, on Monday next. The charge of the burning upon the Mormons, is a stale trick, and one that can no longer be practised with success.

The scene of the conflagration is in Col. Williams's neighbourhood, at least 15 miles distant, and no person from this city has been in that direction. Of the few Mormons left in Nauvoo not one could be induced to go into this region, on any consideration. That the wheat and buildings were fired by some of the mob party is certain; but whether to injure Mr. Marsh, or to get up an excitement against this city, remains to be seen. As some device of this kind generally precedes a gathering, it is not improbable that the conflagration was raised with that end in view. A sham attack upon a school house was once made for this purpose, and sham thefts have been committed to produce a similar result. As some of the Carthage gang have gone off in this direction, it is not at all improbable that a rising is contemplated, and that the incendiary has been set to work to give a colour of justification to a contemplated movement against this city.

While we are writing, a dense smoke may be seen in the direction of Montabello, and it is feared that "Moses' Fire Insurance Company" is at work again in that quarter.

We have just seen an extra printed at Warsaw, which, from beginning to end is a tissue of falsehood. The statements put into the mouth of a Jemina Lofton, wife of the Lofton who scourged the new citizen at the lynching on Saturday last, are utterly false, as can be proved by at least a dozen witnesses who are not Mormons.

FATAL EFFECTS OF LIGHTNING.

On Wednesday week, during a thunder storm at Chichester, a reaper, who was flying to a cottage for shelter, with his reaping hook over his shoulder, was struck dead by lightning. The body presented a shocking spectacle.—The wife of a carpenter at Kennington was terrified to such excess during a thunder storm, that she fell back suddenly and expired.—Mr. Chandler, the celebrated camelia japonica grower, in Wandsworth-road, whose extensive conservatories were destroyed during the storm on Monday se'nnight, died next day of grief, and his son, a fine young man, whom he had taken into partnership, has since been raving mad.—At Chacewater, Cornwall, yesterday week, James Richards, a shoemaker, whilst looking out of his bed-room window at the storm, was struck by lightning, and killed.—At Esserden, Hertfordshire, John George, a boy of fourteen, was killed by lightning.—At Oldham, on Sunday se'nnight, John Taylor, a slater, whilst walking in the street was struck down by lightning. He was taken to the infirmary, where he died on the Wednesday following.—At Langton Matravers, a poor woman, the wife of a quarryman, named Benfield, who had got out of bed in terror, opened the door of the room, and while standing on the landing place was struck by the lightning and killed. Her husband, who remained in bed, was uninjured.—On Wednesday se'nnight, four men were killed by lightning whilst reaping in a field at Whitehorse Farm, between Norwood and Croydon; three of them were struck dead on the spot, and the fourth was taken away insensible, and died soon after. Another man was killed at the head of a team of horses, at Chislehurst.—At the Priory Farm, Little Horkestone, Essex, the electric fluid struck a stable, killing three fine cart horses in their stalls.—On Friday last, Martha Ann Winterbottom, residing with her father at Higginshaw, Oldham, was killed by lightning. It appears that about half-past twelve o'clock the deceased was attending to her reel, in the kitchen, whilst both the front and back doors were open. The passage leading from one door to the other runs in a slanting direction, but it is supposed that the electric fluid descended the kitchen chimney, the opening to which is near the spot where the young woman was reeling; the lightning attracted, as is supposed, by her ear-rings, struck her on the head, and instantly consumed a large portion of her hair. The poor girl fell speechless to the floor, and died almost immediately; one of the ear-rings was partially torn away, and the other fragment left in her ear; her stockings were much singed, and her boots greatly torn, from which it would seem that the fluid had scathed the entire body. The mother of the girl, who was standing at the door at the time, was struck speechless for an instant, and remained insensible for some time. The furniture in the house does not appear to have been damaged in the least. The coroner's jury, who sat on view of the body on Saturday, returned a verdict of "Death by the visitation of God."—At Munich, on the 22nd ult. three men, employed at the terminus of the Munich and Augsburg railway, were killed by lightning, and twelve other persons seriously injured.—On Saturday last, the 8th instant, as two men, named Boomer and Bruce, were engaged stretching linen at the bleach works of Messrs. Ferguson, near Belfast, during a thunder storm, they were both struck dead by the electric fluid. The bodies were only slightly discoloured, and not disfigured in the least, but the eyes remained open, with a fixed and frightful stare.

NOTICES.

From the crowded state of our pages we are compelled to forego the pleasure of inserting the Poetry by "Lyon." It shall appear in our next.

We have to announce that brother Kimball's second number of the VISITOR is now published and on sale at our office.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 4.

SEPTEMBER 1, 1846.

VOL. VIII.

OREGON AND CALIFORNIA.

*Extracted from the Narrative of an Exploring Expedition to Oregon and California,
by Captain J. C. Fremont.*

August 25.—This was a cloudless but smoky autumn morning, with a cold wind from the S. E., and a temperature of 45 degrees at sunrise. In a few miles I noticed, where a little stream crossed the road, fragments of *scoriated basalt* scattered about—the first volcanic rock we had seen, and which now became a characteristic rock along our future road. In about six miles travel from our encampment, we reached one of the points in our journey to which we had always looked forward with great interest—the famous *Beer springs*. The place in which they are situated is a basin of mineral waters enclosed by the mountains, which sweep around a circular bend of Bear river, here at its most northern point, and which, from a northern, in the course of a few miles acquires a southern direction towards the Great Salt Lake. A pretty little stream of clear water enters the upper part of the basin from an open valley in the mountains, and, passing through the bottom, discharges into Bear river. Crossing this stream, we descended a mile below, and made our encampment in a grove of cedar immediately at the Beer springs, which, on account of the effervescing gas and acid taste, have received their name from the voyageurs and trappers of the country, who, in the midst of their rude and hard lives, are fond of finding some fancied resemblance to the luxuries they rarely have the fortune to enjoy.

Although somewhat disappointed in the expectations which various descriptions had led me to form of unusual beauty of situation and scenery, I found it altogether a place of very great interest; and a traveller for the first time in a volcanic region remains in a constant excitement, and at every step is arrested by something remarkable and new. There is a confusion of interesting objects gathered together in a small space. Around the place of encampment the Beer springs were numerous, but as far as we could ascertain, were entirely confined to that locality in the bottom. In the bed of the river in front, for a space of several hundred yards, they were very abundant, the effervescing gas rising up and agitating the water in countless bubbling columns. In the vicinity round about were numerous springs of an entirely different and equally marked mineral character. In a rather picturesque spot, about 1,300 yards below our encampment, and immediately on the river bank, is the most remarkable spring of the place. In an opening on the rock, a white column of scattered water is thrown up, in form like a *jet-d'eau*, to a variable height of about three feet, and though it is maintained in a constant supply, its greatest height is attained only at regular intervals, according to the action of the force below. It is accompanied by a subterranean noise, which, together

with the motion of the water, makes very much the impression of a steam-boat in motion; and, without knowing that it had been already previously so called, we gave to it the name of the *Steam-boat spring*. The rock through which it is forced is slightly raised in a convex manner, and gathered at the opening into an urn-mouthed form, and is evidently formed by continued deposition from the water, and coloured bright red by oxide of iron. An analysis of this deposited rock, give some idea of the properties of the water, which, with the exception of the Beer springs, is the mineral water of the place. It is a hot spring, and the water has a pungent and disagreeable metallic taste, leaving a burning effect on the tongue. Within perhaps two yards of the *jet-d'eau* is a small hole of about an inch in diameter, through which, at regular intervals, escapes a blast of hot air with a light wreath of smoke, accompanied by a regular noise. This hole had been noticed by Dr. Wislizenus, a gentleman who several years since passed by this place, and who remarked, with very nice observation, that smelling the gas which issued from the orifice produced a sensation, of giddiness and nausea. Mr. Preuss and myself repeated the observation, and were so well satisfied with its correctness, that we did not find it pleasant to continue the experiment, as the sensation of giddiness which it produced was certainly strong and decided. A huge emigrant wagon, with a large and diversified family, had overtaken us, and halted to noon at our encampment; and, while we were sitting at the spring, a band of boys and girls, with two or three young men, came up, one of whom I asked to stoop down and smell the gas, desirous to satisfy myself further of its effects; but his natural caution had been awakened by the singular and suspicious features of the place, and he declined my proposal decidedly, and with a few indistinct remarks about the devil, whom he seemed to consider the *genius loci*. The ceaseless motion and the play of the fountain, the red rock, and the green trees near, make this a picturesque spot.

A short distance above the spring, and near the foot of the same spur, is a very remarkable yellow-coloured rock, soft and friable, consisting principally of carbonate of lime and oxide of iron, of regular structure, which is probably a fossil coral. The rocky bank along the shore between the Steam-boat spring and our encampment, along which is dispersed the water from the hills, is composed entirely of strata of a calcareous *tufa* with the remains of moss and reed-like grasses, which are probably the formation of springs. The *Beer or Soda springs*, which have given name to this locality, are agreeable, but less highly flavoured than the *Boiling springs* at the foot of Pike's peak, which are of the same character. They are very numerous, and half hidden by tufts of grass, which we amused ourselves in removing and searching about for more highly impregnated springs. They are some of them deep, and of various sizes—sometimes several yards in diameter, and kept in constant motion by columns of escaping gas.

In the afternoon I wandered about among the cedars, which occupy the greater part of the bottom towards the mountains. The soil here has a dry and calcined appearance; in some places, the open grounds are covered with saline efflorescences, and there are a number of regularly-shaped and very remarkable hills, which are formed of a succession of convex strata that have been deposited by the waters of extinct springs, the orifices of which are found on their summits, some of them having the form of funnel-shaped cones. Others of these remarkably-shaped hills are of a red-coloured earth, entirely bare, and composed principally of carbonate of lime, with oxide of iron, formed in the same manner. Walking near one of them, on the summit of which the springs were dry, my attention was attracted by an underground noise, around which I circled repeatedly, until I found the spot from beneath which it came; and, removing the red earth, discovered a hidden spring, which was boiling up from below, with the same disagreeable metallic taste as the Steam-boat spring. Continuing up the bottom, and crossing the little stream which has been already mentioned, I visited several remarkable red and white hills, which had attracted my attention from the road in the morning. These are immediately upon the stream, and like those already mentioned, are formed by the deposition of successive strata from the springs. On their summits, the orifices through which the waters had been discharged were so large, that they resembled miniature craters, being some of them several feet in diameter, circular, and regu-

larly formed as if by art. At a former time, when these dried-up fountains were all in motion, they must have made a beautiful display on a grand scale; and nearly all this basin appears to me to have been formed under their action, and should be called the *Place of fountains*. At the foot of one of these hills, or rather on its side near the base, are several of these small limestone columns, about one foot in diameter at the base, and tapering upwards to a height of three or four feet; and on the summit the water is boiling up and bubbling over, constantly adding to the height of the little obelisks. In some, the water only boils up, no longer overflowing, and has here the same taste as at the Steam-boat spring. The observer will remark a gradual subsidence in the water, which formerly supplied the fountains; as on all the summits of the hills the springs are now dry, and are found only low down upon their sides, or on the surrounding plain.

A little higher up the creek, its banks are formed by strata of a very heavy and hard scoriaceous basalt, having a bright metallic lustre when broken. The mountains overlooking the plain are of an entirely different geological character. Continuing on, I walked to the summit of one of them, where the principal rock was a granular quartz. Descending the mountains, and returning towards the camp along the base of the ridge which skirts the plain, I found at the foot of a mountain spur, and issuing from a compact rock of dark-blue colour, a great number of springs having the same pungent and disagreeably metallic taste already mentioned, the water of which was collected into a very remarkable basin, whose singularity, perhaps, made it appear to me very beautiful. It is large—perhaps fifty yards in circumference; and in it the water is contained at an elevation of several feet above the surrounding ground, by a wall of calcareous *tufa*, composed principally of the remains of mosses, three or four, and sometimes ten feet high. The water within is very clear and pure, and three or four feet deep, where it could be conveniently measured near the wall; and at a considerably lower level, is another pond or basin of very clear water, and apparently of considerable depth, from the bottom of which the gas was escaping in bubbling columns at many places. This water was collected into a small stream, which, in a few hundred yards, sank underground, re-appearing among the rocks between the two great springs near the river, which it entered by a little fall.

Late in the afternoon I set out on my return to the camp, and, crossing in the way a large field of a salt that was several inches deep, found on my arrival that our emigrant friends, who had been encamped in company with us, had resumed their journey, and the road had again assumed its solitary character. The temperature of the largest of the *Beer* springs at our encampment was 65 degrees at sunset, that of the air being 62 deg. 5 min. Our barometric observation gave 5,840 feet for the elevation above the gulf, being about 500 feet lower than the Boiling springs, which are of a similar nature, at the foot of Pike's peak. The astronomical observations gave for our latitude 42 deg. 39 min. 57 sec., and 111 deg. 46 min. 00 sec. for the longitude. The night was very still and cloudless, and I sat up for an observation of the first satellite of Jupiter, the emersion of which took place about midnight; but fell asleep at the telescope, awaking just a few minutes after the appearance of the star.

The morning of the 26th was calm, and the sky without clouds, but smoky; and the temperature at sunrise 28 deg. 5 min. At the same time, the temperature of the large Beer spring, where we were encamped, was 56 degrees; that of the Steam-boat spring 87 degrees, and that of the steam hole, near it, 81 deg. 5 min. In the course of the morning, the last wagons of the emigration passed by, and we were again left in our place, in the rear.

Remaining in camp until nearly 11 o'clock, we travelled a short distance down the river, and halted to noon on the bank, at a point where the road quits the valley of Bear river, and, crossing a ridge which divides the Great Basin from the Pacific waters, reaches Fort Hall, by way of the Portneuf river, in a distance of probably 50 miles, or two-and-a-half days' journey probably for wagons. An examination of the great lake, which is the outlet of this river, and the principal feature of geographical interest in the basin, was one of the main objects contemplated in the general plan of our survey, and I accordingly determined at this place to leave the road, and after having completed a reconnaissance of the lake, regain it subse-

quently at Fort Hall. But our little stock of provisions had again become extremely low; we had only dried meat sufficient for one meal, and our supply of flour and other comforts was entirely exhausted. I therefore immediately despatched one of the party, Henry Lee, with a note to Carson, at Fort Hall, directing him to load a pack horse with whatever could be obtained there in the way of provisions, and endeavour to overtake me on the river. In the mean time, we had picked up along the road two tolerably well-grown calves, which would have become food for wolves, and which had probably been left by some of the earlier emigrants, none of those we had met having made any claim to them; and on these I mainly relied for support during our circuit to the lake.

In sweeping around the point of the mountain which runs down into the bend, the river here passes between perpendicular walls of basalt, which always fix the attention, from the regular form in which it occurs, and its perfect distinctness from the surrounding rocks among which it has been placed. The mountain, which is rugged and steep, and, by our measurement, 1,400 feet above the river directly opposite the place of our halt, is called the *Sheep rock*—probably because a flock of the common mountain sheep (*ovis montana*) had been seen on the craggy point.

As we were about resuming our march in the afternoon, I was attracted by the singular appearance of an isolated hill with a concave summit, in the plain, about two miles from the river, and turned off towards it, while the camp proceeded on its way to the southward in search of the lake. I found the thin and stony soil of the plain entirely underlaid by the basalt which forms the river walls; and when I reached the neighbourhood of the hill, the surface of the plain was rent into frequent fissures and chasms of the same scoriated volcanic rock, from 40 to 60 feet deep, but which there was not sufficient light to penetrate entirely, and which I had not time to descend. Arrived at the summit of the hill, I found that it terminated in a very perfect crater, of an oval or nearly circular form, 360 paces in circumference, and 60 feet at the greatest depth. The walls, which were perfectly vertical, and disposed like masonry in a very regular manner, were composed of a brown-coloured scoriaceous lava, evidently the production of a modern volcano, and having all the appearance of the lighter scoriaceous lavas of Mount Ætna, Vesuvius, and other volcanoes. The faces of the walls were reddened and glazed by the fire, in which they had been melted, and which had left them contorted and twisted by its violent action.

Our route during the afternoon was a little rough, being (in the direction we had taken) over a volcanic plain, where our progress was sometimes obstructed by fissures and black beds composed of fragments of the rock. On both sides the mountains appeared very broken, but tolerably well timbered.

(Continued in our next.)

CLITHEROE CONFERENCE.

We had the pleasure of attending this conference, in connexion with elder Lucius N. Scovil, quite unexpectedly, as our visit was one for the sake of health, unconscious of the conference being held. However we were glad to meet with old friends with whom we have been familiar from our earliest connexion with the work of the Lord, and we rejoiced much to find them still unwavering in the principles of truth. This conference was held on Sunday, August 30th, 1846.

The meeting being called to order, was opened by singing and prayer, after which it was unanimously voted that elder William Speakman, president of the conference preside on the occasion. Elder William Wolstenholme was chosen clerk.

The officers present on the occasion were 3 high priests, 10 elders, 8 priests, 9 teachers, and 5 deacons.

The representation of the branches was then called for, numbering nine, containing 313 members, 14 elders, 25 priests, 19 teachers, and 6 deacons, all in good standing, and with favourable and encouraging prospects.

The alterations necessary by the ordination of new officers was next attended to, when it was voted that William Cottam be ordained an elder for Clitheroe, and John Turner, deacon for the same. Also John Bailey, priest, for Chatburn, and John Chadburn, teacher. Thomas Eaglin, priest for Settle, and William Parker, priest for Burnley. The president then called for the brethren nominated to speak their minds concerning their several appointments, when they arose and respectively proclaimed their willingness to serve the Lord in any capacity, and that they were determined, by the help of the Lord, to do all in their power to roll on the great work of the Lord.

Those nominated were then ordained under the hands of elders Scovil, Watt, and Speakman.

The president then rose, and proceeded to lay before the Saints the necessity of establishing a systematic mode of sustaining himself in the necessaries of life, remarking that his support had hitherto been casual, and the burden of it had lain upon a few, which he considered might be remedied by adopting some method whereby all would be called upon to bear their share of the burden.

He was followed by elder G. D. Watt upon the important duties of the priesthood, showing them the evils arising from rashness, and advising in all things, to act in charity and love. He also made some excellent remarks upon the subject introduced by the president, which it is to be hoped will have a salutary effect by inducing them to become liberal in all their actions, more particularly to the servants of the Lord.

The meeting was then closed by singing and prayer.

AFTERNOON SERVICE.

The meeting was opened as usual by singing and prayer, the sacrament of the Lord's supper was then attended to, after which elder Ward rose to make a few remarks on the ordinations that had taken place in the morning. He remarked that as the several members of the body were necessary to complete the body, so were the various offices in the church of Christ. He knew that erroneous views were extant respecting the different grades of office in the church of Christ, but he wished to establish in their minds the great principle that all the officers were equally honourable, and that if an individual did his duty as a deacon faithfully, it was not necessary for him to pass through the various grades of offices to entitle him to receive an endowment in the temple of the Lord—as a faithful deacon he would be entitled to all the privileges as well as if he were faithful in the office of high priest.

Elder Ward again rose to make some remarks upon the Joint Stock Company. He said that it was generally known that elder Hedlock was no longer with us, and that he had got into embarrassed circumstances principally by being too good natured, and not having sufficient cunning to meet the villany of the parties with whom he had to deal in Liverpool. But they rejoiced that in what to many might be considered the downfall of the church, had been the salvation of it. He would explain. When creditors came to inquire for brother Hedlock, he also stated that they in connexion with the Joint Stock Company were creditors also to a large amount, at which of course, they were much surprised, thinking that all things belonged to brother Hedlock. He then stated that they had secured the premises at Stanley Buildings, with the fixtures, free from the intrusion of any creditor, to the Joint Stock Company, and for several hundred pounds less than they could have made the bargain had brother Hedlock been on the premises. He stated also that they were commencing business in a variety of small ways, and that they had taken out a license as a Passenger Broker, which would be necessary even to ship for California, and he thought the company might avail itself of the privilege to ship emigrants to America as usual. He was convinced that the emigration business was a very profitable one when rightly conducted, and as it would now be under

the immediate control of the directors of the company, there was not much fear of a profitable result. He further remarked that already more than ten thousand applications had been received, which exceeded the amount of the original capital, and while he would encourage the Saints generally to send in their applications, we must wait until our next general meeting to increase the capital to thirty thousand, as proposed. He further remarked on the salvation that had been effected by the company, for had it not existed, every thing must have gone down with brother Hedlock, but as it was, the premises at Stanley Buildings, and every thing else had been secured for the advantage of the company. He then referred to the offer that we had made from elder Russell, of a fine new ship, for our especial use, of the best possible construction and build that could be. He stated that elder Russell determined to give with the ship, eight hundred pounds as tithing, eight hundred as shares in the company, and some four hundred for the good of the church, to be at the disposal of the presidency. This noble offer could only be met by the most prompt and energetic labours of all, and it behoved every elder to labour diligently in promoting the cause of the Joint Stock Company. He believed sincerely that the company had been originated by the suggestions of the spirit of God, and that it would prove the only effective means by which the Saints would have any hope of gathering to the land of Zion. He therefore exhorted the Saints to be diligent in connexion with the company, that they might be able to meet every exigency that arose. While he reflected on the importance of the company to the church, he believed also that the grand enemy of all truth was aware of its importance also, and that he had done his utmost to overthrow it if possible; in this however he had hitherto failed, and the company now stood in a position that was not anticipated without the expenditure of several hundred pounds more than it had cost them. He trusted therefore that the Saints would be diligent and faithful in connexion with the company, that the objects hoped for might be accomplished.

Elder Scovil agreed with the remarks that had fallen from elder Ward. He alluded to the sacrament of which they had been partaking, and anticipated the delight the Saints would experience if they were privileged to partake of the ordinance in the Temples of the Lord.

Elder Watt urged the necessity of faithfulness in the discharge of their duties. He considered the Joint Stock Company as a germ from which glorious things would spring in these last days, by converting the multitude of the sea unto Zion, and bringing the riches of the earth unto her.

Elder Watt preached to a very crowded audience in the evening, which closed the services of a day, which we doubt not will be long remembered with pleasure.

MACCLESFIELD CONFERENCE.

Beloved brother Ward,—The assembly of the Macclesfield conference, according to appointment, took place on the 30th ult., as follows:—

A council meeting being convened at ten a.m., composed of as many of the officers from the district branches as could avail themselves of the privilege to meet with their brethren here, to facilitate the onward progress of the great work of the last days, on which occasion unity was, I believe, the true characteristic. Previous to this occasion, there had been measures adopted, practically to organize a council, composed of officers belonging to all the branches (Macclesfield and Bollington excepted), to meet once a month to arrange and supply the need of the whole, both as to the ministration of the word, &c., and the paying of shares to the Joint Stock Company. Elder Thomas Nicholson, of Crewe, having been chosen unanimously, as the presiding elder of that council, and treasurer for the shareholders; brother Samuel Drinkwater, secretary. The plans for ministering to be renewed monthly:

numbered and designating the names. The reason of the adoption of such a plan was originally suggested by having heard of the many informalities recurring, owing mainly to the long distance and remoteness of the branches from each other. I shall feel happy to be honoured and favoured with your counsel, respected brother, should you see it defective ; be it so or not, I shall feel honoured by a communication from you, be it ever so short, aware that you have not time to spend in trifles.

The conference met at two p.m., the meeting was opened by singing the hymn on the 9th page, prayer by elder E. Horrocks, singing again. Proposed that elder Goodfellow preside—carried unanimously ; also that elder J. Walker act as secretary—unanimous.

Elder Goodfellow rose and offered some important instructions applicable to the present state of the conference, as regarded the duty and calling of officers and members, insisting upon a firm and undeviating adherence to the head, and the necessity of upholding them by their prayers, &c.

The number of officers was then called for, which was as follows :—10 elders, 7 priests, 7 teachers, and 2 deacons.

The officers from their respective branches were next called upon for the representations, &c., which was as follows :—*Macclesfield*, 103 members including 4 elders, 4 priest, 6 teachers, 2 deacons. *Bollington*, 37 members, including 2 elders, 2 priests, 2 teachers, 1 deacon. *Middlewich*, 27 members, including 2 elders, 4 priests, 1 teacher. *Northwich*, 11 members, including 1 elder, 1 teacher. *Crewe*, 23 members, including 1 elder, 4 priests, 2 teachers, 1 deacon. *Plumley*, 13 members, including 2 elders, 2 priests, 2 teachers. *Budworth*, 7 members, including 1 elder, 1 teacher. *Rookery Bridge*, 2 members, including 1 elder. *Total*, 223 members, 14 elders, 16 priests, 15 teachers, and 4 deacons.

Elder Goodfellow then offered some general instructions, shewing the necessity of firm and undeviating adherence to the laws and order of the church, as illustrated by Paul in the 12th chapter of the 1st of Corinthians, as a preventative to the forsaking the assembling of ourselves together, and that for the purpose of exhorting one another, and so much the more, as we see the day approaching. Observing that there are many spirits abroad which are not of God, also to avoid dealing in slander, and seeking opportunity to malign the character and reputation of the brethren and sisters, for charity “ thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth.”

It was then moved and seconded that brother G. Williams, of Budworth, be ordained to the office of elder, formerly a priest. Carried unanimously.—Also that brother Cornelius Head be ordained to the office of a priest. Carried.—Also that brother Oddy be ordained to the office of a teacher. Carried.—Also that brother Frederick Markland be called and ordained to the office of a deacon.—Also that brother Humphrey Holloway be called and ordained to the office of a teacher in the Bollington branch. Both carried unanimously.

The ordinance was next administered, which done, the several officers representing the branches bore their testimony while a spirit of unity prevailed. It was indeed, and in truth, a season of love, abounding beyond any calculation which could have been warranted upon a review of the state of the conference, as a whole, but especially the Macclesfield branch.

I thank God, the thick dense mist which has hung around for a long time, begins to be illumined by the brighter rays of the millennial morn. Thrice welcome the advance of solar light and influence which is promised. Yea ! the mid-day glory, when it may be sounded through the spacious vault of heaven as well as over earth and seas. “ Arise, shine, thy light is come and the glory of the Lord is risen upon thee.” Amen.

GENERAL CONFERENCE OF ELDERS.

We proceed to give a few items of this meeting, which was held, pursuant to notice given, in Liverpool, August 22nd, 1846. The arrival of brethren from different parts of the kingdom being numerous, the meeting was adjourned from Stanley Buildings, to the Music Hall.

The meeting was called to order by elder Simeon Carter, lately from Nauvoo, and opened by singing and prayer.

Elder Ward was then unanimously chosen to preside, and elder G. P. Waugh to act as clerk.

There were present on the occasion, high priests, 8; seventies, 4; elders, 33; priests, 7.

The meeting was addressed by elders Ward, Carter, Banks, Lucius N. Scovil, (lately from Nauvoo), G. D. Watt, D. C. Kimball, Capt. Dan Jones, and many others, on the objects for which it was called together, and extensive statistical accounts were given in relative to the branches in general.

In consequence of the absence of elder Hedlock, the following are some of the motions which were voted on the occasion, and which the meeting requested should be published in the STAR.

It was moved by elder Dan Jones, and seconded by elder G. D. Watt, that the thanks of the meeting be given to the President and Directors of the Joint Stock Company for their successful exertions in securing the premises and fixtures at Stanley Buildings, to the company. Carried unanimously.

It was moved by elder Simeon Carter and seconded by elder Lucius N. Scovil, that the meeting uphold elders Ward and Banks, as counsellors of the presidency in this land, which was also carried.

Elder L. N. Scovil stated that he put full reliance in counsellors Ward and Banks, and should act under their authority, and therefore he seconded the motion.

Elder Cain coincided with brother Scovil's statements and should do the same.

A vote of confidence was then given on behalf of elder Thomas Wilson, as secretary of the Joint Stock Company.

It was proposed by elder Ward and seconded by elder G. D. Watt, that elder L. N. Scovil, in the mean time, act as counsellor to brother Ward in connexion with brother Banks, which was carried unanimously.

It was also voted that elder Simeon Carter be appointed to labour as a travelling high priest, under the direction of the presidency, and that he commence his labours in the Manchester conference.

Notice was then given that elder Joseph Cain had on hand some 700 volumes, half-bound, of the fourth and fifth volumes of the *Times and Seasons*, at six shillings per volume, which he wished to dispose of for the benefit of the Saints in the west.

It was then voted that the resolutions passed should be published in the fourth number of the eighth volume of the MILLENNIAL STAR, after which the conference was brought to a close by prayer from president Ward.

THOMAS WARD, President.

G. P. WAUGH, Clerk.

THE JOINT STOCK COMPANY.

The progress and success of this company lies entirely in the hands of the shareholders, according to their faithfulness and diligence in paying their instalments must its prosperity be; the way is clear and open for its labours to commence for the benefit of all, and its prospects of success are very encouraging; let therefore all who have the good of the cause of God, and the welfare of the company at heart, use every exertion to carry out the great designs contemplated by its formation.

PEACE, PEACE.

It will be the characteristic of the last days, that the various professors of religion will be proclaiming unto the multitude that they shall have peace, when behold sudden destruction is nigh at hand. We presume that the Saints will not be deceived by this cry, they have we trust been better taught; never do we remember the elders of Israel ever attempting to deceive their hearers by such a proclamation. The whole tenor of sacred truth, whether ancient or modern, testifies to the falsity of such a condition of things, until the time comes that the Ancient of Days shall sit. But to the Saints generally speaking in this land, we would ask, do they believe that they are to be made perfect through sufferings? If so we would inquire, what, comparatively speaking, have they suffered? Surely no one can deceive himself so far as to suppose that he has passed the fiery trial, and that he is fitted to stand upon Mount Zion with the hundred and forty and four thousand who have come up through great tribulations, and have washed their robes and made them white in the blood of the Lamb. People of the Lord, reflect, be not deceived, but let a word to the wise be sufficient.

EDITOR.

ZION.

Prepare, prepare ye saints of the Most High,
 Behold the bridegroom standeth at the door;
 The signs declared, announce his coming nigh,
 When grief and pain shall vex your souls no more.
 But joyful rest, and nature's boundless store
 Shall bless the sunshine of a thousand years,
 Where friendship ne'er betrays the love it bore,
 Nor dims faith's tranquil face with brim-ful tears,
 Nor clouds its hop'd-for prospects, with alarming fears.

Beyond the cloud-capt mountains, far away,
 The priesthood of God's testimony's borne
 To southern climes of mild pacific ray,
 Where peaceful rest shall crown the sorrow-worn
 With triple-portioned love for by-gone scorn.
 Nursed by the care of heaven's mighty power,
 The infant church will rise like sunny morn,
 From east to west the glowing light shall soar,
 Till dark chaotic night its brightness melts before.

From far the gathering tribes shall flocking come,
 Like swift-winged messengers, out o'er the sea,
 To join the reaper's happy harvest home,
 With everlasting songs of heav'nly glee.
 On Zion's Mount a father's mind will see
 His offspring's seed, and claim them for his own;
 A long, long patriarchal pedigree,
 Restored by gospel light, before unknown
 To this dark world, where sin's vast ruin reign'd alone.

Hail glorious day! when gath'ring Saints command
 The joint-stock riches of a hundred isles,

And equal-balanc'd justice bless *the land*,
 Where clear-eyed virtue o'er industry smiles ;
 And joyful ease emparadise the toils,
 Of woe-worn pilgrims in the trying day,
 Who've bore the scorn 'mid deep alluring wiles,
 And deadly venom'd, dark apostacy,
 To bring again Messiah's universal sway.

Prepare the royal robes ye saintly throng,
 The marriage day of heav'nly nuptials near,
 When the *fair bride* and festive banquet song.
 Shall crown the triumphs of a higher sphere,
 While ransomed children palms of vict'ry wear,
 Patriarchs, prophets, martyr'd saints, and kings
 Around the throne, in homage deep revere
 The mighty God, who thus salvation brings,
 And all confess him Lord o'er all created things.

Kilmarnock, August 7th, 1846.

LYON.

LETTER TO THE EDITOR.

11, North Street, Clarendon Street, Hulme; Manchester, Sep. 4th, 1846.

Dear Brother Ward,—At the request of elder John Banks I submit the following to you for publication in the Star, if you deem it wisdom.

You are fully aware that "trumpet-tongued" rumour has of late been very active in this neighbourhood, and as it invariably happens, each repetition of a tale is likely to add something to its magnitude, and frequently to the criminality of its charges. But I cannot acknowledge that all the idle stories that have been circulated have emanated from myself, not by any means. That I have certainly used expressions that cannot be substantiated, I freely acknowledge, at a time when I was deceived by the representations of another party, who shall here be left nameless. I deeply regret that I should ever have used expressions that wounded the feelings of a friend and brother, but with regard to many tales afloat I utterly renounce them, yet at the same time I am anxious through the medium of the STAR to recall what I have said, although at the time I was led to believe my assertions were true.

I remain, Dear Brother,

Yours as ever,

DAVID C. KIMBALL.

EXTRACT OF A LETTER FROM NAUVOO.

June 18th, 1846,

Dear Father, Mother, Sister, &c.—No doubt you will be surprised to see a letter from Nauvoo by me, after having seen one I sent in the winter, which stated that I was on the eve of going west. Well, it is true, I have been with the camp until now and am going back, therefore I write while having an opportunity of sending. I would inform you that we are all well, and that my dear child was glad to see me when I got back. The reason why I came to Nauvoo was, I brought a team to fetch a load of goods and to take my child along, for I felt uneasy at not hearing from you, nor receiving any intelligence of my

child or my affairs. While writing at this time, I must be very brief. Were I with you I could tell you many things that would be interesting, but at present a few must suffice. I suppose you have heard of the terrible war, blood, and thunder which Nauvoo has been the scene of within the last few days, but cheer up no harm has occurred—no men or women put to the sword at this time, only a few men whipped, and that because they were too old to defend themselves. A posse of old women would frighten all the mob away.

I wrote to you last February, and hope you received the letter; but I will now inform you where I have been since. Myself and David Moss were in the same company, and during the months of February, March, and April it was very cold and wet, with snow a great portion of the time. Our duty was to guard the camp, and when travelling to assist the wagons out of rough places, &c. While in the settlements we were passing through, we did a great deal of work, while the camp was resting for a few days, such as making rails, digging cellars and wells, for which we got corn for our horses and cattle, and provision for ourselves. Two or three hundred would soon earn some provisions. In this manner we went on until we came to Lucas Creek—the roads had been bad, the spring was very late, and not much feed for our horses and cattle until near the middle of April. David, myself, and our company of ten were sent into Missouri to work and get provisions. We went and got work, some at thrashing, some splitting rails, ploughing, clearing land, &c. We were in the mob country, or rather near the scenes of the troubles which the Saints had before in Missouri—only twenty miles from Di Ammon, and forty from Far West. I would say, that through the country which I have travelled, there are some of the most beautiful and picturesque scenes that I ever saw. I have seen Gisburn Park, Clerk Hill, and other parks and plantations of the rich in England, but here nature alone, unassisted by art has outrivalled those places. Here and there you may see frightened deer bounding over the prairie, or hear the turkey cocks gobbling in the borders of the timber. Many deer and turkeys we have had—each company sending out a man or two for hunting, when a turkey, weighing twenty-eight or thirty pounds, would be cut up at one time for each company of ten.

While in Missouri one of the company took a prison to build, others built barns. Our company took a barn to build, so that we had plenty of work. In the meanwhile the camp travelled on to the Weldon Fork of Grand River, where they stopped to make a farm or resting place for those that should come after. They fenced in a large field of two or three hundred acres I believe, if not more, so that those that wished could put in a crop. That place they called "Garden Grove." About forty miles further on they made another farm or resting place. From Missouri I went up to the first camp or Garden Grove, where I had been expecting letters or tidings from you or from my brother John about my child, as I heard that elder Woodruff had got back. I assisted four weeks to make a little farm about three miles from the camp, and still not hearing anything of my child, I was determined to go with a team to fetch along a load of goods, and bring on my child. You would have been surprised at the companies of wagons, cattle, &c. that we met, miles on miles, all over the prairie, wherever you cast your eyes there were white covered wagons and tents. I met numbers of people that I knew. One morning I started out on my journey before day break, and had not proceeded far, when asking one of the brethren who was captain of the company which was the next we passed, he told me brother Woodruff. I thought probably he would know something about you, but remembering you mentioned brother Sheets, I asked one of the women if there was a man in the company of that name. She said there was, and that he had lately come from England. I went to his wagon, he got up when I told him my name; he told me Joseph Cook had come, and that you were all well, and that he had seen brother John, who had been at St. Louis, and was going to take Ann and child there, and then to go to the west. This was on the prairie about 150 miles from Nauvoo. Brother Sheets and wife are well, and would be glad to be remembered to you. I was not more than five minutes with him, as our team and selves were in such haste to get to Nauvoo. Before we got there, the report was that the mob had come and were driving our brethren out of the city over the river. I was all on thorns, for I never felt more like fighting in my life, when I thought of the circumstances, of widows and children, and all our poor brethren who had not the means to convey themselves away, to be driven away in that manner, but when I got to Nauvoo, I found it all false. True, the mob had met close to, for the purpose of driving and burning, but the new citizens and a few of our brethren had, under the command of Sheriff Backenstos and Col. Markham, gone to disperse them, but the birds had flown. I found my child very well with Uncle Moss and Aunt, and I assure you he was glad to see me. I found Nauvoo, but oh, how desolate! The houses uninhabited, the once beautiful gardens full of weeds; peach and apple trees broken, and fences down; instead of peace and happiness there was ruin and desolation; but cease, my soul, mourn not over the desolation of this place, I look forward for more happy and glorious days. Is it not true that all those who will live

godly in Christ Jesus shall suffer persecutions? I doubt not, I count all things but small in comparison to what this ungodly generation have to answer for. All that I desire is, that I may be enabled to stand through all the fiery trials that may be before us. We read that the ancients wandered about, or dwelt in the dens and caves of the earth, and suffered all things patiently; therefore, gird up your loins, be faithful, neglect not to call upon the Lord, and I will tell you he will not forget his people. Remember me, and all the brethren in your prayers. * * * * *

Brother Joseph Fielding wants ms to go along with them, I expect I shall go to drive one of his teams; as for my house, &c., lot and land, I shall have to leave them, very likely unsold, for people know we must go, so that they can get them when we are gone. I do not care a fig about them—it is a day of sacrifice. Tell my friend, Robert Walker that I received his letter, and was glad to hear from him, as for the savages he mentions, I fear them not, for I am a friend of theirs, and a kind spirit begets its likeness. I have been where but few white men have been, but there you may see the Indian's wigwam, there are his fixings for drying his venison, there lie the bones of deer, elk, or turkey; and ere twelve or eighteen months have rolled over, if my life be preserved, and my health is good, I shall be able to tell him something of the West and its inhabitants.

I start in a day or two for the West, I have kept a journal of my travels, &c., daily, but left it up at the camp. Remember me to all the Saints, and believe me to be your affectionate son,

THOMAS COTTAM.

Latter-day Saints' Millennial Star.

SEPTEMBER 1, 1846.

WE have to apologize to the churches generally for omitting to notice in our last number the arrival of elder Simeon Carter, and elder Lucius N. Scovil, from the West, we however embrace the present occasion to do so, and feel assured that the Saints throughout the land will feel, sooner or later, the benefits arising from their visit. We also are glad to announce that several more elders are expected daily from Nauvoo.

We feel to give the greatest possible encouragement to the Saints throughout the kingdom, on the prospects that are before us, for notwithstanding all the difficulties we have had to contend with, we sincerely believe that the Saints by their trials will become mightier servants of God, and that still greater objects may be accomplished than we have hitherto beheld.

It will be generally known that owing to existing circumstances, our cares and business have much increased, and that consequently the publication of the STAR at its due time has been more than we have been able to effect; we regret this much, but request the exercise of charity on the part of our readers, pledging ourselves to remedy the evil as soon as possible.

We would desire to offer a word of caution and counsel to the Saints generally, in relation to the many objects employed by the powers of evil to lead them astray from the path of truth; these efforts will assume every variety of shape, but their nature may be generally detected by the spirit and fruits resulting from them;

whether it be to reject the legal authority and governing power of the church, or to follow any one that may arise with pretensions to govern and control the church. Here then it behoves the Saints to mark well the spirits, and the effects produced thereby. Does the reception of any spirit lead you to cherish a feeling of rebellion in the heart? if so, be assured that it is not of God. Does it lead to indulgence in a desire to detect and point out the failings and weaknesses of others? then be assured it is not of God. If by its influence you more readily indulge in feelings of anger, if you are more irritable, and are less happy, because of feeling the loss of love in your bosom, then be assured it is not of God.

Many have been privileged for years to receive of the principles of eternal truth, each new accession having brought with it joy and gladness, because it harmonized and became one with the truths they had received before, and this must ever yield pleasure, and bring conviction of the genuineness of that which they receive.

But, on the other hand, are sentiments and doctrines presented to you that do not harmonize with those principles which you have felt to be truth, and which have been a source of happiness to you, be assured such principles are not of God, but have emanated from another source. The statements of the ambitious man, or the knave may exhibit at first view a considerable degree of plausibility, but you have a better criterion by which to judge of matters; you can test them by the spirit of God, and by carefully watching the effects produced by the reception of their doctrines.

Under every temptation let us fall back to the first principles of truth, let us consider the work of the Lord from the beginning, and we shall not be so easily led away by every wind of doctrine, but shall feel the consecutive movements that have attended the progress of the kingdom of God, as one continuous and harmonious whole, leading the faithful and honest in heart to the glorious destiny that shall be the reward of all that adhere steadfastly to the principles of truth.

In recalling to memory the history of the church of Christ in these last days, there are some peculiar traits of character in all that have become apostates, that it will be profitable not to overlook. We have often witnessed the powerful effect produced upon many persons, by the simple declaration of the first principles of the gospel; they have acknowledged its potency, rejoiced much at the light of truth which on many occasions they have been honest enough to compare with the systems to which they were attached, and to confess its superiority; yea, we have known them ready on some occasions to exclaim almost in public assemblies, that they knew it to be truth; and yet these very individuals have, through the temptations of Satan, even for a period of years, been looking for something that should prove that the work of the last days was not true, something that should sap its foundations, and provide an apology for their non-obedience of those principles of which they felt so much the force.

Now this very principle has been characteristic of those persons who have finally become apostates from the church. There has appeared to have been an innate spirit of rebellion against authority which would seize the first opportunity of throwing off the yoke of obedience. Let but one start up, and take the lead in rejecting the authorities of the church, and they were ready to follow immediately, and for a season they would continue in connexion with the same, but as the elements of truth and error will never adhere together, so finding they had made a false step, they would return penitent to the bosom of the church, but only to wait for another apology to find fault with the authorities, when again they would make another erratic flight, perhaps to return again as before, or otherwise plunge into the depths and wickedness of the vilest of apostates. We could here name, if so disposed,

many whose career has been exactly as we have described, and though they have more or less been connected with the church for years, such have been their proceedings from the beginning.

The Saints will do well to watch against the influence of such a spirit, and see that they put it far from them, ere they are led to apostacy and ruin.

Another characteristic of such persons is that they have in general a plea against authority on the score of iniquity, coming forth with great professions of sanctity and righteousness, and declare themselves as horror-struck with the conduct of those against whom they have rebelled, while at the same time, in many instances, we have known them to be the very personifications of every kind of iniquity in themselves, and associated with the vilest of the earth, and the murderers of the innocent. This plea of iniquity, and of unrighteousness, is one of the most deceptive agents made use of by the evil one, in spreading a snare for the feet of the Saints, and is therefore the more necessary to be guarded against by all.

We have published what we consider a very interesting letter from elder Thomas Cottam, who formerly resided at Waddington, near Clitheroe; he was one of a large party who went out some few years ago in the ship "Hope," Captain Soule. Our brother was ever distinguished for his faithfulness and integrity, and his statements may be fully relied upon in every respect,

ITEMS OF NEWS.

A Trieste letter of the 15th ult., says:—"The last accounts from Jerusalem represent all Palestine to be a prey to the horrors of famine, caused by the rivers and streams being dried up. At Safet many persons had already perished from want of food."

The council of Mormons at Nauvoo have agreed to sell their Temple for 200,000 dollars, and remove the remainder of their community, now estimated at 8,000 souls, during the summer.—*Douglas Jerrold's Weekly Newspaper*.

The *Universe* states that a petition to Almighty God for the removal of Satan from the earth, lies for signature in a street in Newington-butts, and that above 80,000 names have been appended to it.—*Ibid.*

THE LATE EARTHQUAKE IN ITALY.—By letters from Leghorn, of the 17th of August, we have the following account of a dreadful earthquake in that town and the volcanic district of Maremmes:—"This town has experienced an earthquake, which has thrown the inhabitants into the greatest state of alarm. On the 14th instant, at 50 minutes p.m., the first shock was felt, having been preceeded by a subterranean noise. The shock lasted seven or eight seconds. The oscillations were at first perpendicular, and as if produced by a rising up of the earth, taken from the south-east to the north-east, and repeated five or six times. Household furniture was displaced and thrown down, the church bells violently agitated. The noise produced by the cracking of beams and the walls which opened, gave warning of an impending catastrophe. The inhabitants, terrified, threw themselves into the street, evincing the greatest fear and despair. During the night several other shocks were felt; the earth seemed to be in a continued convulsion. The sky was free from clouds, but there was a thick mist in the air, which produced a melancholy on the mind. The palace occupied by M. de la Rochefoucalt, the French Minister, has been much damaged. A stone from the ceiling fell on the chair Madame de la Rochefoucalt had left a few minutes before the earthquake. The house of M. Brenier, Consul-General, has also suffered; at an angle it sunk, and all the inside walls are full of crevices, and shaken. The villa established by M. Moreau, the son of the cashier of the Bank of France, has been seriously damaged.

M. Moreau passed the night in a carriage in his garden. The earthquake was more violent, and did more damage, in the country round; and great disasters have occurred, especially in the Maremmes, a volcanic country, which still bears the signs of a subterranean influence. Whole villages have been thrown down in the Saulia, Lorenzana, Osciano, and Casciano, the centre of the oscillating motion, and at about five leagues from Leghorn. At Voltera, a Government prison fell, burying several prisoners. The number of persons killed is stated to be, in all the districts, 38, and 140 wounded, of whom 58 seriously. The effects of the shock extended to Pisa. The vaulted roof of the old church of St. Michael fell at the first shock. The congregation had just left the building after divine service. The houses of the town were shaken, but the shock being less than at Leghorn, did not cause so much damage. Several natural phenomena occurred. Spouts of muddy and boiling water sprang out of the earth. A lake has been formed in a sunken space of land. All the villas in the neighbourhood of Pisa have been considerably damaged. The farms and peasants' dwellings have, more or less, suffered on the whole line of the shock. During the last four days, the earth has not ceased to shake at intervals. Looking to the state of the houses at Leghorn, a smart shock would evidently complete the ruin of the town. A portion of the inhabitants have left the town; many are bivouacking under tents in the public places; many are on board the boats. The Government has lost no time in sending into the rural districts engineers, medical men, medicine, and provisions. It is stated that on the 10th of August a slight shock of an earthquake was felt in the city of Naples, but, fortunately, without any injury being done." A letter from Leghorn, of the 22nd of August, states that the earthquakes in that city had at length ceased. The number of persons killed is reported at 70, and 180 have been wounded. A great number of houses have been destroyed, and four thousand persons have in consequence been deprived of shelter.

A violent shock of earthquake took place at Syracuse, on the 7th ult. Several houses were thrown down, and twenty persons are said to have been killed. The heat is described as extraordinary.

A smart shock of an earthquake was felt in Switzerland on the 17th ult. The commotion shook the houses at Morges and Yverdon, threw down chimneys, rang the public bells, and overthrew men and animals.

SIGNS OF THE TIMES.

To every one observant of the signs of the times, there are many things present themselves of a very serious aspect at the present time, even to nations that have basked for many years in the sunshine of prosperity. We refer again to the almost entire destruction of the potatoe crop, an article so generally employed as a staple part of the food of the people of these realms. Again, the consequences of the poor and wretched inhabitants of many parts being compelled to eat the same in its corrupted state, which in several unquestionable instances have been productive of severe and fatal cases of cholera.

Add to this the very extensive and destructive murrain amongst cattle, which baffles the skill of every one to counteract its effects. These things, with others that might be enumerated as peculiar to the present era, cannot be overlooked, nor be considered of light importance by any observant of events, and especially if connected with the kingdom of God. Let all things therefore have their due effect, and inasmuch as we are serving the Lord with all diligence, we know that all things shall work together for good to them that love God, and are the called according to his purpose.

O, ADAM!

BY W. W. PHELPS.

EVE.	O, Adam, will you come with me? For God has said that we are free To all of Eden's joys and powers, To pluck and eat her fruits and flowers, So we may cull the garden through For flowers for me, and fruit for you.
ADAM.	All, save the tree of knowledge there, You may, my fairest of the fair.

EVE.

O, Adam, now 'tis you and I,
For Satan said we should not die;
God never made a woman mute,
And I have eat forbidden fruit—
So now come eat with Eve your bride,
And feast your passions and your pride.

ADAM.

Yes, on the tree of knowledge there,
I will, my fairest of the fair.

GOD.

O, Adam, Adam,—where art thou ?
For paradise is blooming now ;
Through endless realms the angels fly,
To bring forth joys for you and I :
O, have you hid yourself from me,
For tasting that forbidden tree.

ADAM.

O, yes, the tree of knowledge there,
And oh ! my fairest of the fair.

EVE.

O, Adam, Adam,—must we go
Where "thorns and thistles" ever grow—
Where joys celestial never come,
Where sorrow will despoil our home—
Or can we live and be forgiven,
And gain our place once more in heaven ?

ADAM.

Yes, for the tree of life is there,
So come, my fairest of the fair.

CHORUS.

And multiply with joy and mirth,
And beautify our mother earth.

NOTICES.

We have to announce that we have just published a tract, entitled "*A Voice of Warning.*"
Price, One Penny, or Seven Shillings per hundred.

We are under the necessity of soliciting our Agents to be as punctual as possible in their remittances of cash to the office, especially those whose accounts have considerably accumulated of late; we can assure them that we have many claims upon us over and above a mere living for ourselves, and the support of a family, and shall therefore feel truly grateful for attention to this appeal.

In a few days, will be published, a beautiful and correct lithographic tinted ENGRAVING OF PRESIDENT JOSEPH SMITH, addressing several chiefs and braves of different tribes of Indians in the city of Nauvoo, June, 1843. The picture will be of ample size, say some fourteen inches by eighteen or nearly so, and will be afforded at about fifteen shillings per dozen, or say eighteenpence each. We would recommend all the Saints that can avail themselves of so interesting a memorial of one to whom they have been so much indebted, and whose memory is held sacred by them as the great martyr of the last days.

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MILLENNIAL STAR.

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VOL. VIII.

OREGON AND CALIFORNIA.

*Extracted from the Narrative of an Exploring Expedition to Oregon and California,
by Captain J. C. Fremont.*

August 26.—Crossing a point of ridge which makes in to the river, we fell upon it again before sunset, and encamped on the right bank, opposite to the encampment of three lodges of Snake Indians. They visited us during the evening, and we obtained from them a small quantity of roots of different kinds, in exchange for goods. Among them was a sweet root of very pleasant flavour, having somewhat the taste of preserved quince. My endeavours to become acquainted with the plants which furnish to the Indians a portion of their support were only gradually successful, and after long and persevering attention; and even after obtaining, I did not succeed in preserving them until they could be satisfactorily determined. In this portion of the journey I found this particular root cut up into such small pieces that it was only to be identified by its taste, when the bulb was met with in perfect form among the Indians lower down on the Columbia, among whom it is the highly celebrated kamás. It was long afterwards, on our return through Upper California, that I found the plant itself in bloom, which I supposed to furnish the kamás root. The root diet had a rather mournful effect at the commencement, and one of the calves this evening was killed for food. The animals fared well on rushes.

August 27.—The morning was cloudy with the appearance of rain, and the thermometer at sunrise at 29 degrees. Making an unusually early start, we crossed the river at a good ford; and, following for about three hours a trail which led along the bottom, we entered a labyrinth of hills below the main ridge, and halted to noon in the ravine of a pretty little stream, timbered with cotton-wood of a large size, ash-leaved maple, with cherry and other shrubby trees. The hazy weather, which had prevented any very extended views since entering the Green river valley, began now to disappear. There was a slight rain in the earlier part of the day, and at noon, when the thermometer had risen to 79·5 deg., we had a bright sun, with blue sky and scattered *cumuli*. According to the barometer, our halt here among the hills was at an elevation of 5,320 feet. Crossing a dividing ridge in the afternoon, we followed down another little Bear river tributary, to the point where it emerged on an open green flat among the hills, timbered with groves, and bordered with cane thickets, but without water. A pretty little rivulet, coming out of the hill side, and overhung by tall flowering plants of a species I had not hitherto seen, furnished us with a good camping place. The evening was cloudy, the temperature at sunset 69 deg., and the elevation 5,140 feet. Among the plants occurring along the line of road during the day, *epinettes des prairies* (*grindelia squarrosa*)

was in considerable abundance, and is among the very few plants remaining in bloom, the whole country having now an autumnal appearance in the crisped and yellow plants and dried up grasses. Many cranes were seen during the day, with a few antelope, very shy and wild.

August 28.—During the night we had a thunder-storm, with moderate rain, which has made the air this morning very clear, the thermometer being at 55 deg. Leaving our encampment at the *Cane spring*, and quitting the trail on which we had been travelling, and which would probably have afforded us a good road to the lake, we crossed some very deep ravines, and, in about an hour's travelling, again reached the river. We were now in a valley five or six miles wide, between mountain ranges, which, about thirty miles below, appeared to close up and terminate the valley, leaving for the river only a very narrow pass, or canon, behind which we imagined that we should find the broad waters of the lake. We made the usual halt at the mouth of a small clear stream, having a slightly mineral taste (perhaps of salt), 4,760 feet above the gulf. In the afternoon we climbed a very steep sandy hill, and, after a slow and winding day's march of 27 miles, encamped at a slough on the river. There were great quantities of geese and ducks, of which only a few were shot, the Indians having probably made them very wild. The men employed themselves in fishing, but caught nothing. A shunk (*mephitis Americana*), which was killed in the afternoon, made a supper for one of the messes. The river is bordered occasionally with fields of cane, which we regarded as an indication of our approach to a lake country. We had frequent showers of rain during the night, with thunder.

August 29.—The thermometer at sunrise was 54 deg., with air from N.W., and dark rainy clouds moving on the horizon; rain-squalls and bright sunshine by intervals. I rode ahead with Basil to explore the country, and, continuing about three miles along the river, turned directly off on a trail running towards three marked gaps in the bordering range, where the mountains appeared cut through to their bases, towards which the river plain rose gradually. Putting our horses into a gallop on some fresh tracks which showed very plainly in the wet path, we came suddenly upon a small party of Shoshonee Indians, who had fallen into the trail from the north. We could only communicate by signs; but they made us understand that the road through the chain was a very excellent one, leading into a broad valley which ran to the southward. We halted to noon at what may be called the gate of the pass; on either side of which were huge mountains of rock, between which stole a little pure water stream, with a margin just sufficiently large for our passage. From the river the plain had gradually risen to an altitude of 5,500 feet, and, by meridian observation, the latitude of the entrance was 42 degrees.

In the interval of our usual halt several of us wandered along up the stream to examine the pass more at leisure. Within the gate the rocks receded a little back, leaving a very narrow, but most beautiful valley, through which the little stream wound its way, hidden by different kinds of trees and shrubs—*aspen*, *maple*, *willow*, *cherry*, and *elder*; a fine verdure of smooth short grass spread over the remaining space to the bare sides of the rocky walls. These were of a blue limestone, which constitutes the mountain here; and opening directly on the grassy bottom were several curious caves, which appeared to be inhabited by root diggers. On one side was gathered a heap of leaves for a bed, and they were dry, open, and pleasant. On the roofs of the caves I remarked bituminous exudations from the rock.

The trail was an excellent one for pack horses; but, as it sometimes crossed a shelving point, to avoid the shrubbery we were obliged in several places to open a road for the carriage through the wood. A squaw on horseback, accompanied by five or six dogs, entered the pass in the afternoon, but was too much terrified at finding herself in such unexpected company to make any pause for conversation, and hurried off at a good pace, being, of course, no further disturbed than by an accelerating shout. She was well and showily dressed, and was probably going to a village encampment somewhere near, and evidently did not belong to the tribe of *Root Diggers*. We had now entered a country inhabited by these people; and, as in the course of our voyage we shall frequently meet with them in various stages of existence, it will be well to inform you that, scattered over the great region west of the Rocky Mountains, and south of the great Snake river, are numerous Indians

whose subsistence is almost wholly derived from roots and seeds, and such small animals as chance and great good fortune sometimes bring within their reach. They are miserably poor, armed only with bows and arrows, or clubs; and, as the country they inhabit is almost destitute of game, they have no means of obtaining better arms. In the northern part of the region just mentioned, they live generally in solitary families; and further to the south they are gathered together in villages. Those who live together in villages, strengthened by association, are in exclusive possession of the more genial and richer parts of the country, while the others are driven to the ruder mountains, and to the more inhospitable parts of the country. But by simply observing, in accompanying us along our road, you will become better acquainted with these people than we could make you in any other than a very long description, and you will find them worthy of your interest.

Roots, seeds, and grass, every vegetable that affords any nourishment, and every living animal, thing, insect, or worm, they eat. Nearly approaching to the lower animal creation, their sole employment is to obtain food; and they are constantly occupied in a struggle to support existence.

The most remarkable feature of this pass is the *Standing rock*, which has fallen from the cliffs above, and standing perpendicularly near the middle of the valley, presents itself like a watch-tower in the pass. The annexed view will give you a tolerably correct idea of the character of the scenery in this country, where generally the mountains rise abruptly up from comparatively unbroken plains and level valleys; but it will entirely fail in representing the picturesque beauty of this delightful place, where a green valley, full of foliage, and a hundred yards wide, contrasts with naked crags that spire up into a blue line of pinnacles 3,000 feet over, sometimes crested with cedar and pine, and sometimes ragged and bare.

The detention that we met with in opening the road, and, perhaps, a willingness to linger on the way, made the afternoon's travel short: and about two miles from the entrance we passed through another gate, and encamped on the stream at the junction of a little fork from the southward, around which the mountains stooped more gently down, forming a small open cove.

As it was still early in the afternoon, Basil and myself in one direction, and Mr. Preuss in another, set out to explore the country and ascended different neighbouring peaks, in the hope of seeing some indication of the lake; but though our elevation afforded magnificent views, the eye ranging over a long extent of Bear river, with the broad and fertile *Cache valley*, in the direction of our search was only to be seen a bed of apparently impracticable mountains. Among these, the trail we had been following turned sharply to the northward, and it began to be doubtful if it would not lead us away from the object of our destination; but I, nevertheless, determined to keep it, in the belief that it would eventually bring us right. A squall of rain drove us out of the mountain, and it was late when we reached the camp. The evening closed in with frequent showers of rain, with some lightening and thunder.

(Continued in our next.)

TO THE PRESIDENT OF THE BRITISH AND AMERICAN COMMERCIAL JOINT STOCK COMPANY.

My dear Sir,—As I have penned these few remarks, hoping that they might prove both interesting, instructive, and be a guide to the shareholders of the company, of which you are president, I shall esteem it a favour if you will give them a place in the pages of the *STAR*, should you, on a perusal, deem them worthy. By so doing you will very much oblige,

To Mr. Thomas Ward.

Sir, your most obedient servant,
SAMUEL DOWNES.

ADDRESS TO THE SHAREHOLDERS.

My dear friends,—I feel myself incompetent to the task which I have undertaken to perform at the present time, namely, to address you, through the medium of the STAR, upon a subject of so much importance to us all as the Joint Stock Company, because you have from time to time been favoured with the ideas and wisdom of others who are infinitely my superiors in knowledge, both as to what ought to be done, and what will be achieved by the company, if its business be conducted in a proper manner, and by men who have the interest of the cause at heart; but however far short of theirs my foresight may be as to what may be effected in future, or however inferior my abilities may be to theirs to serve you in any way, I flatter myself that my heart is as warm in the cause as theirs, and that I am as willing to do every thing for its good as any one connected therewith.

My opinions with regard to the utility or usefulness, and certain success of the company, have by me in person been laid before some thousands of its shareholders, and if any one should feel anxious to know whether my ideas are altered from what they formerly were, I have only to say my mind has not undergone the least change with regard to anything which I have advanced upon former occasions. I still believe it to be the most effectual means to be employed for the gathering of the poor unto Zion, and the channel (at least one) through which the riches of the Gentiles will flow thereunto. I believe that God is faithful and true, and that the prophecies of the prophets will come to pass in the own due time of the Lord, and that the Saints will be privileged with seeing the fulfilment of a many of them accomplished by this means. But here let me commence my business, or the instructions I wish to give you at the present time.

In the first place I have to inform you, that at a meeting of the directors, held at the office of the company, Stanley Buildings, Bath Street, Liverpool, on Tuesday, September 15th, 1846, I was, by an unanimous vote, chosen to act as treasurer for the company, by giving such security for the amount of money which might be placed in my hands as to the directors might be deemed sufficient and to their satisfaction. The above conditions having been complied with on my part, I have to state, that in accepting the office, I am glad to have it in my power to serve you in this capacity, and not only so, but I rejoice to find myself (through the respect and confidence of the directors) the honoured individual first to hold the office of treasurer for the British and American Commercial Joint Stock Company.

Now what are the duties which I have to perform? for an answer to this question I refer you to clauses 22, 23, 24, and 25 of the Deed of Settlement, there you will find what I have to attend to; and by any neglect of these duties I subject myself to be removed from office by the directors, and for any default or misappropriation of the funds of the company, I become liable to be punished according to clause 34 of the Deed of Settlement; but the necessity for these measures being taken, I wish to avoid, my intentions being to conduct myself in my office in a way in which I trust will give general satisfaction, both to the directors who have placed me there and to the shareholders. A great part of the clauses to which I have referred in the Deed of Settlement, not only apply to myself and regulate my own conduct, but point out the duty of every treasurer for the company in the British Isles; and here I wish to say to the treasurers in the different branches of the church, that I shall feel much obliged by their urging upon the shareholders the necessity of paying up the amount due upon their shares as early as possible, and that the same be immediately forwarded to me per post office order or otherwise, at the earliest and most convenient opportunity, that the directors may be enabled to do business upon the most profitable terms for you; for it will be much more to your advantage if they can go into market to make their purchases, and those upon an extensive scale, rather than be compelled to buy in small quantities.

I have also one thing to caution the shareholders against, but more particularly the treasurers in the various branches, and that is this, that they do not pay money to individuals who may come amongst them, professing to be authorized to receive the funds of the company; for I wish it to be known that no person is authorized to receive any money on account of the company but those who are regularly appointed treasurers in the various branches of the church; but should cir-

cumstances so arise, that we might think it advisable to send a person or persons forth to raise funds for the company, or collect from the treasurers what money they may have on hand, those individuals appointed by us will come to you with proper credentials from the company's office in Liverpool, the same being signed by the official officers, and sealed with the company's seal; therefore any individual not producing such a document, you may be sure is not authorized by us to collect money, and I caution you against paying any one without such document, as it will be to your own loss, should the same never find its way into the treasury of the company. I do not make these remarks because I suspect any one of dishonesty, I write them merely to caution you against being imposed upon by the unprincipled; and should any person take upon himself to collect money, and not immediately account for the same to me, I shall deem it my duty to report him to the directors, that they may deal with him according to clauses 22 and 34 of the Deed of Settlement.

Now we have in the church, brethren who are engaged in various pursuits and callings for the purpose of maintaining themselves and families, and who have it in their power to do a little more than is just sufficient for the same; for instance, in Sheffield we have brethren who are cutlers, in Birmingham we have brethren who are engaged in the making of hardware of various kinds, in Staffordshire we have brethren who are potters, in Macclesfield we have silk weavers, in Manchester there are brethren who are engaged in many different branches of business. Now I wish these brethren to take up shares in the company, to lend us every assistance they can, and if they cannot pay for the same in money, can they not pay us for their shares in those goods which they manufacture, and which would answer for us just as well as though we were paid for the same in gold, providing we get the goods at the market price, for unless we did so it would not answer our purpose. If we are to open a store (which we are now about to do), we shall have to sell our goods at a market price, and therefore expect to buy at the same, or else how are the shareholders to be benefited? Those individuals who could take up shares in this way, I should like them to send to the office in Liverpool, a list of the articles they could supply us with and the price—and if they could by any means send a specimen of the material and work it would be well. I throw out these hints for the benefit of the Saints not only in England but elsewhere; the Scotch could furnish us with many articles which I am sure would be useful. These remarks I am not offering to the brethren alone, but I wish the sisters to think upon them, and see if they cannot do something to fill up a blank shelf or two in the Joint Stock Store in Liverpool.

I now wish to call your attention to the 66th clause of the Deed. You will perceive there that the directors will have, by some means, to pay the expenses of establishing the society, without touching the general fund raised expressly for business purposes; this might be done out of the deposits to be paid upon shares after being taken up, but as many shareholders have (up to the present time) failed to pay any deposit upon their shares already applied for, we shall be necessitated to make a call upon the shareholders for the purpose of paying off the expense of establishing the company; this I may inform you will not be heavy, and sufficient notice will be given you before you are required to pay the same. Immediately after this is done we shall issue the certificate of shares already paid for, and shall continue to do so from time to time as parties pay up for their shares applied for. We wish to suit all our proceedings to the circumstances of the shareholders, so that we may do all our business with them without causing uneasiness to any one by calls, if we can possibly avoid doing so; for we are not compelled by law to make calls for our money, although we have in this clause power given us so to do, as will be seen from the following: "In addition to the payment of the preliminary expenses as hereinafter mentioned, the directors may require and call for the payment by each shareholder of the sum of one pound on each share held by him, by such instalments and at such times as they shall think fit, so that no call shall exceed the sum of five shillings on each share, or be made payable until the expiration of three calendar months after the day for the payment of the last preceding call; and that notice of such call, expressing the time and place when and where the payment is required to be made, to be given to every shareholder one

calender month at least before the time appointed for payment of the same."—See 66th clause of the *Deed*. Now, as I said before, we do not wish to take up our money on the shares by making calls upon the shareholders, as we prefer giving to them all the opportunity of paying for them at the rate of three halfpence per week on each share. But why is it that many who have applied for shares have not as yet done anything towards forwarding the interest of the company, by not having paid anything upon them? Do they suppose the directors can work without the means? or how is the society to flourish and prosper were all its shareholders to take this course? The time is not far off when it will be necessary for the directors to meet the shareholders at a general meeting, for the purpose of presenting a statement of the income and expenditure of the society, also a list of its profits and losses for the first year of its operations. Now, I suppose, that those who are hanging back in paying up for their shares, if they see at that time that the society is likely to be prosperous they will immediately commence paying, but if on the other hand we should not have realized as much as they had calculated upon, why they will then feel glad they have not paid anything upon their shares, and proud indeed of the course they had taken. The shareholder who is possessed of these ideas, I pity his miserable soul. What can you expect the directors to do when you have not put it in their power to do anything for you? however, we are prepared to meet with many obstacles in our way, but hitherto, by the help of the Almighty, we have been enabled to triumph and to overcome, and, I trust, shall continue so to do. We may, and shall, no doubt, be compelled to make calls for the purpose of getting the shares paid up, which have already, or what may in the future be applied for, but let those take comfort who have been paying for their shares by instalments, as when those calls are made, they will only affect those who have neglected to avail themselves of this privilege when they might have done so. The 77th, 78th and other clauses contained in the *Deed* explain the consequence of a further neglect of duty.

Here then let me say that the society is going on as well as we could wish, considering what we have to work with. It is true we are not doing at the present time as much business as many would wish, nor as I could myself desire; but then when I contemplate what we have already done, and the means in our hands at the present time to accomplish what lies before us, I am led to think we have not done amiss. I am aware that at the meeting of shareholders, when the affairs of the company are laid before you, that many will come to the same, expecting that the directors will have by that time accomplished great things. Now, I am bold to say, that if by that time there is not something done, which shall be much to your advantage, it will be the fault of the shareholders in not paying up their shares, and not caused by any negligence or misconduct of the directors. I believe them to be a body of men who sincerely wish the society to prosper, and are doing their utmost to promote its prosperity at the present time, and the shareholders will find at the annual meeting that what I am now stating is true, and that every one (however much may have been said to the contrary) has been faithful to his trust.

I rejoice to inform you that our worthy president, Mr. Ward, has succeeded in procuring a license, authorizing him to act as an Emigration Agent between this country and North and South America. This I conceive to be a wise step to be taken, as without it he could not have shipped emigrants to California; and if the business be conducted with caution and attention, I am certain it may be made a profitable one for the company.

We are also about to open a Store in Liverpool, for the sale of provisions and other things, and this (to be of any benefit to the shareholders) must be on an extensive scale, and will therefore require a considerable sum to stock the same. I should therefore wish the Saints, now they know our present position, to use every endeavour which lies in their power to enable us to carry out our designs, as we feel assured they are for their good. I wish to say to the treasurers in the various branches that I shall not be wholly employed in attending my duties as treasurer, but shall continue to travel under the direction of the directors, so long as they shall think it likely to be of benefit to the company, and therefore, if you should make any remittances of money to me whilst I am away, probably at times it may be two or three days before you receive an answer, but

be assured upon my returning to Liverpool, the first duty to be performed by me shall be to attend to your communications.

I will now, Mr. President, bring my article to a close, having said more than I at first intended, and thank you for the privilege afforded me of laying these remarks before the shareholders in the pages of your valuable publication; and in conclusion I would say to the shareholders, set your shoulders to the wheel which is now set in motion, assist us to the utmost, and if you do so you will be blessed, and have the blessings of thousands. Unborn generations will arise and look with delight upon what we have done. Angels will praise us, the heavens will rejoice over us, and we shall have the inward satisfaction of having gathered the poor unto Zion—of having fed the hungry, and clothed the naked, and also of having taken part in the rolling forth of the great work of Zion's King in the last days; and may the God of Abraham, of Isaac, and of Jacob inspire you with his spirit, and arm you for the great battle of our God in the last days, is the prayer of your unworthy brother in the kingdom of God. Amen.

By permission and order of the president and directors of the company.

SAMUEL DOWNES.

September 21, 1846.

CHRISTIANITY.

"So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."—LUKE xiv. 33.

Among the myriads that profess to be believers in the doctrine of christianity, and followers of the Lord Jesus Christ, how few realize the importance of the quotation we have placed at the head of this article. Can so much indeed be required? and can we not attain to the fulness of the glories of salvation, without so great a sacrifice? We certainly cannot, and the words are as true, as he from whose lips they fell. It may be asked again, is such a demand reasonable? Most assuredly, as reasonable as it is true. We shall endeavour to give a few thoughts on the subject, that may be of service to the faithful and honest-hearted.

In the first place we would inquire what salvation is calculated to procure for us. It is not merely to deliver us from the punishment due unto sin, but to give unto us keys and powers, by which we can attain unto a perfection of existence, in the general acceptance of the term. It is not merely to deliver us from the ills of this life, but to ensure us eternal happiness in the world to come. Is there then anything which we possess in this world so valuable as not to be resigned for so glorious an exchange? But more than this. Christianity, or truly speaking, a faithful adherence to the principles and commandments of God, gives us not only the unspeakable blessing of personal salvation, but bestows upon us powers by which we shall become saviours upon Mount Zion, and have the inestimable privilege and glory of redeeming our dead. If such it be, and it is only a portion of our glory, the fulness of which we cannot comprehend, is it not then incontrovertably true, that any system of religion that falls short of this great demand upon its votaries, cannot be the religion of God? Wherefore let no one deceive himself, God will not be mocked. It will be no difficult matter for us to recall the memory of our religious career, since we became connected with the gospel as renewed in the last days; and while we take a retrospective survey, let us ask ourselves seriously, has this demand yet been made upon us? Certainly it has not, then we must naturally deduce from the fact, that we have much yet to encounter, much to endure, and much to sacrifice, yea, we have to endure all things; for we may rest assured that if we ever attain to sit down on the Saviour's throne, it must be by overcoming as he did, to sit down on his Father's throne.

We are aware that to multitudes this doctrine will not be very palatable. Multitudes will be contented to receive principles, and connect themselves with systems that do not require such a sacrifice. The human heart is deceitful above all things, and is willing to acquiesce in the doctrines of such religious teachers as have the audacity to proclaim a milder scheme. But there is one criterion by which the truth of various systems may be tested, and it is that continued opposition, and persecution from every possible source against the principles, which by the Almighty's fiat are destined to overthrow the kingdom of Satan, and establish in its stead, a kingdom of purity and holiness, sanctified and redeemed to the glory of God.

And in this reflection the Saint of the last days can derive a consolation unknown to the followers of any of the systems of men. Let him call to mind the treatment which the church has received from the first day of its organization, not only from the world, but more particularly from the religious professors of the day, fulfilling to the very letter the words of the Saviour, that "the time cometh, that whosoever killeth you will think that he doeth God service." Have we not as a body realized this, according to the strictest letter of the word, and let no one deceive himself, we must continue to do the same, in order that it may be said of us if faithful unto the end, "these are they that came up through great tribulation."

But while this persecution and continual opposition brings an evidence to the Saints of the truth of the work of the Lord, the world at large regards their sufferings and afflictions as the just demerit of crimes of which they believe them to be guilty, proving more completely the truth of the Saviour's words, that putting them to death would be doing God service, under the idea that they were too iniquitous to pollute the earth any longer.

But how do we account for this strange infatuation, that calls evil good, and good evil? On the very principle that the world is under the dominion of the Evil One, that mankind are utterly ignorant of the true principles of righteousness, and especially the grand object of existence, and consequently being led by the present prevailing influence by which they are controlled, they are totally incapable of estimating principles of truth, or of comprehending their pure and god-like nature.

Here then we have a strong argument which will act with much force upon those who have learned what the Lord has already been pleased to communicate, of the necessity of the Saints gathering together, free from the intrusions of a Gentile world, where the great principles of salvation can be made known, without the danger of casting pearls before swine.

Let the Saints then consider the magnitude and glory of those things to which they have been called, and we fear not but the gratitude of their hearts will lead them to make every sacrifice, that they may stand associated with the triumphant throng of the redeemed who shall stand with palms of victory in their hands, proclaiming salvation to our God which sitteth upon the throne, and unto the Lamb.

EDITOR.

CONFERENCE MINUTES.

GLASGOW.

This conference met according to previous appointment, on Sunday the 12th of August, 1846, in the Odd Fellows Hall, Trongate.

The meeting was called to order by elder Drummond, and elder Joseph Cain engaged in prayer. Elder George D. Watt was appointed as president, and brs. Robert Watson and Walter Thomson were appointed as clerks. After a short address from the president on unity, how the Saints should be united in one measure pertaining to the kingdom of God, the number of officers present was taken, namely: 1 high priest, 1 seventy, 28

elders, 21 priests, 17 teachers, 8 deacons; after which, the representation of the different branches was given in, and the total number represented was 1229 members, 43 elders, 53 priests, 45 teachers, and 30 deacons. Baptized since last conference, 41; number of members in Girvan not given in; and according to the reports of the presidents of branches they are generally in good standing.

The conference then proceeded to organise three branches. It was moved by John Taylor, seconded by John Carmichael, that the Saints in Kelvindock and Knightwood be organised into a branch, to be called the Kelvindock and Knightswood branch. Brother Taylor stated, since he had gone there they are very united, and number about 30, and were included in the Glasgow branch; the motion was put to the house and unanimously carried.

It was also moved by bro. Thomas Barr, and seconded by bro. Andrew Ferguson, that the Saints in Rutherglen be organised into a branch, to be called the Rutherglen branch; put to the house and carried.

It was next moved by bro. Peter Gillespie, and seconded by bro. Wm. M'Keachie, that the Saints about Cambuslang be organised into a branch, to be called the Cambuslang branch; the motion was put and carried.

They then proceeded to make some changes in the priesthood, to assist in the great work of God, and the president trusted to the good sense of the presidents of the branches to call those that were worthy. Moved by elder Drummond, and seconded by elder Douglas, that John Taylor, priest, be raised to the office of an elder, and take the presidency of Kelvindock and Knightwood branch; it was put to the house and carried. Moved by elder Drummond, and seconded by elder Douglas, that Thomas Scott, John Grier, and John Muir, be called to the office of priests; and Jas. Smith, Moses Martin, P. Douglas, John Kier, and John M'Millan, to be teachers for the Glasgow branch. Those individuals were called upon to state if they were willing to accept of these offices, they accepted them; when it was put to the meeting and unanimously agreed to. Moved by John Taylor, seconded by John Carmichael, that John M'Intosh be called to the office of a teacher for the Kelvindock and Knightwood branch. It was next moved by Thos. Barr, seconded by Andrew Ferguson, that John M'Fie, deacon, be raised to the office of a teacher, and John Millar be called to the office of deacon for the Rutherglen branch; unanimously agreed to by the meeting. Moved by Peter Gillespie, seconded by Wm. M'Keachie, that Alexander Kier be called to the office of a teacher, and William Liddel to the office of a deacon; also unanimously agreed to by the meeting. Those individuals then stood up and accepted of their offices. It was next moved by elder Carruthers that Wm. Smith be ordained to the office of priest, and take the oversight of Wishaw, under the direction of the Airdrie council; seconded, and unanimously agreed to. It was also moved by elder Crosbie that bro. Maxwell and John M'Farlane be called to the office of priest, in the Lanark branch; seconded and carried. He also moved that brothers Ayton and Walker be called to the office of teachers for the same branch; seconded and carried. It was also moved that brother Thomas Crowder be called to the office of a priest, and brother William Piper to the office of a teacher in the Kilbirnie branch; seconded and carried unanimously.

Elder Watt then introduced to the meeting elder Joseph Cain, a president of one of the quorums of the seventies. He stated that brother Cain had a few very valuable publications to dispose of, particularly two volumes of the *Times and Seasons*, which he recommended to those that were able to purchase them; he also thought it would be advisable for each branch to purchase two volumes for the use of the poor brethren that were not able to purchase them themselves.

Brother Cain then rose and stated that he was sent on a special mission from Nauvoo, and had partly fulfilled it. It was the counsel of the presidency, and the counsel of president Hedlock that each branch should have these books, and he wished to sell all that he could, for the assistance of himself, and the poor Saints in Nauvoo, and he would probably return in about ten or twelve weeks. The forenoon service then closed.

The afternoon service opened by singing and prayer. While those who had been called into office in the forenoon were receiving their ordinations in the side room, under the hands of elders Joseph Cain, Scott, Baxter, and Dunbar, brothers Watt, Drummond, Bell, and Douglas confirmed nine members in the hall, and blessed three children. After these things were attended to, it was moved by elder Drummond and seconded by elder Bell, that the Saints in Garthumloch be organized into a branch; the presidency of that place was left until it be further considered by elder Drummond and the Glasgow council. It was then considered necessary by elder Watt that a president should be placed over the Glasgow conference, and after mature consideration he proposed brother Drummond as the president of the Glasgow conference, which was seconded by elder Waugh, and unanimously agreed. This caused a vacancy in the Glasgow branch for a president, to fill up which, it was moved by elder Watt and seconded by elder Dunbar, that elder Douglas

be appointed president of the Glasgow branch ; being put to the vote, it was unanimously agreed to. Brother Watt appointed brothers Drummond and Dunbar as his counsellors, to assist him in his work in Scotland. The motion was put to the house, carried, and accepted by elders Drummond and Dunbar.

Brother Watts then gave a short address on charity, and showed that charity, like faith without works, is dead. He introduced a scheme for the support of himself and brother Dunbar, which he laid before the meeting for their consideration, in order that if any had a better scheme than the one he proposed, he was willing to adopt it, and if not, he considered the propriety of adopting his scheme. After a few remarks by elders Carruthers, Scott, and M'Fadven, the plan proposed was unanimously agreed to. Brother Robert Watson, No. 9, William Street, Cowcaddens, Glasgow, was appointed to receive the monies from the different branches.

After a few very useful remarks on the subject of singing, brother Alexander Fortie was appointed to superintend the singing department, and to form classes for the improvement of the members in the Glasgow branch in this most useful science. Seconded, and carried unanimously.

Elder Cain then rose and bore his testimony to the work. He said he rejoiced in the unity that was in our midst, hoped that the spirit of gathering may be amongst us, and that we may all soon be gathered to Zion.

Some other matters being attended to, the business of the conference ended, and the meeting was closed by prayer.

GEORGE D. WATT, President,
ROBERT WATSON, } Clerks.
WALTER THOMSON, }

ISLE OF MAN.

Douglas, September 8th, 1846.

Dear brother Ward,—I owe an apology to you for not having sent before an account of our conference, which was held here on the 16th of August last ; however, I now send you the following extract, and if you deem it worthy of a place in the STAR, and are not pressed by more interesting matter, I should be glad to see it inserted, and as it is the first conference that has ever been held on this island by any one officially appointed to preside over it, it may prove interesting to your readers.

The meeting was called to order about eleven o'clock, a.m. when elder Lees took the presidency, and elder Henry acted as clerk. The meeting being opened as usual by the president, he proceeded to address the brethren in the priesthood on the nature of the said conference, and how that they were met to consult together as to the best means of promoting the work of God in this island.

The officers present were 6 elders, 4 priests, 3 teachers, and 3 deacons.

Douglas branch was then represented by elder Barlow, and contains 59 members, 4 elders, 4 priests, 2 teachers, and 3 deacons. Elder Barlow stated that there were some in very bad standing, but the branch contained a few who were desirous of doing good, and promoting the work of God.

Peel branch was represented by elder Holsal, and contains 40 members, including 3 elders, 4 priests, 1 teacher, and 2 deacons. This branch was represented as being generally in good standing, and worshipping together in unity.

Brother Lees then moved that elder Boyde take the presidency of Peel branch, stating that we ought to exonerate elder Holsal from the care of presiding, as he was getting old, being in his 70th year. Seconded and carried.

It was then moved that brother Shimmin of Peel branch be ordained to the office of a priest ; carried.

President Lees at this stage of the business wished to know if the brethren accepted the appointment of the general conference in sending him to preside over the Isle of Man conference. Upon which elder Barlow moved that we accept of elder Lees as the president of this conference, and agree to support him spiritually and temporally. Seconded by elder Henry, and carried unanimously, after which elder Lees addressed the meeting on the duties of the president of a branch, and also of a conference. The meeting then adjourned.

The afternoon service commenced at half-past two o'clock, and the meeting being opened as usual, by elder Barlow, elder Lees rose to address the meeting on the nature of the Lord's supper, which he did in a very impressive manner. The meeting was then addressed by various brethren, who bore testimony to the work of the Lord, testifying that it was the work of Jehovah in the last days. The president then spoke on fasting and prayer, at some length, shewing the utility of the same, and concluded with desiring

to know the minds of the brethren on that subject. It was then resolved to appoint a day for each branch to fast and pray for more of the spirit of God to be in our midst, to give us wisdom, and that God would crown with success the labours of his servant on this island. Brother Shimmin was then ordained by elder Lees, and the meeting closed.

SAMUEL J. LEES, President.
ISAAC HENRY, Clerk.

WARWICKSHIRE.

According to appointment the quarterly meeting of this conference was held in the meeting room, Greyfriars-lane, Coventry, on Sunday, September 13th, 1846. Elder Thomas Smith presided, and elder John Lickerish was chosen clerk.

The meeting opened with singing and prayer. The president then laid before the meeting the business of the day, and spoke at some length to the Saints on their various duties, and of the magnitude of the work in which they were engaged, and urged them to be faithful, that with all the faithful they might enjoy that rest which remains for the people of God.

The representation of the branches were then given in, consisting of 7 branches, 201 members, 9 elders, 14 priests, 5 teachers, and 5 deacons; baptized in the quarter, 21. All in general good standing, and the prospects good.

A few alterations were then made, and brethren were called to fill various offices. After other business had been attended to, the president arose and said he had been in their midst just one year this day, he had endeavoured to do his duty to them, and he felt that he had done it, at the same time he wished them to remember that he was but a man, of like passions with themselves, and liable to err; but he wished the members of the conference to express their feelings in a candid and impartial manner, and to state whether they were satisfied or not with his teachings and conduct, as he could not get on unless he had the confidence of the Saints. He therefore wished the officers to stand up, and state to the meeting their feelings on the subject.

Elder Lickerish then made some remarks, after which the officers from the different branches rose up in succession and expressed their satisfaction with the president, elder Smith. Elder Lickerish then proposed that we approve of the teachings and conduct of brother Smith, and we wish him to continue his labours amongst us. Seconded by elder Broadhead, and carried unanimously. The meeting then adjourned.

The afternoon service commenced at half-past two o'clock, and after the sacrament had been administered, and some confirmed, the president spoke on the Joint Stock Company, after which elder Freeman from Stratford addressed the house at some length, and the meeting adjourned until the evening, when the president delivered an excellent discourse on the different dispensations. A goodly number of strangers were present, and listened with attention. Throughout the day all was peace and harmony.

THOMAS SMITH, President,
JOHN LICKERISH, Clerk.

A PARABLE.

From the Times and Seasons.

There was a day when a certain great king proposed a marriage for his son, prepared a dinner, and proffered to bequeath to his son one of his provinces on the day of the marriage. The woman that was to be the bride was very fair and beautiful, her adorning was that of a crown, with twelve precious diamonds set therein, and placed upon her head, holding in her hand a reflecting rod, by which the bright rays of the sun were brought to reflect upon the diamonds, giving light both day and night, so that she walked not in the dark, but as in the light of the noon-day sun to guide her steps. Her features were fair and comely, decked with virtue, innocence, and loving kindness, administering to all who came under her care; she surpassed all women in wisdom, in faith, and other like precious gifts and graces. The surrounding neighbourhood, together with the inhabitants of said province looked upon her with jealousy, and waged war against her and her intended espousal, and treated them as their worst enemies, and succeeded in banishing the king's

son from his province, which caused the woman to mourn with a great and grievous mourning until she was comforted by tidings from the great king, who promised to bring back his son again, and (seeing his dinner was despised) he would prepare a supper, and invite all the inhabitants of the province to come to the marriage supper of his son, and that his son should be made king over the whole province, and that he would cause the rod of iron which was in the bride's hand to reflect light over all the kingdoms in the province, as this son was the legal heir; and the different kingdoms should become the kingdoms of his son.

This glorious news gave encouragement to the intended bride, and enabled her to stand firm through many hard battles; at last the emperor of the nation that was warring with the woman, changed his course and proclaimed peace. The emperor by this means hoped to become possessed of the rod of iron, which seemed to be destined to rule all nations; the woman now was overpowered and was embraced in the emperor's arms, and at this critical moment the king himself stepped forward just as the woman was ready to deliver up her authority to the emperor, and took the rod out of her hand and carried it home to his own dominions, and rescued the woman out of the emperor's hands, and secreted her in a neighbouring wood, that her life might be preserved. This enraged the disappointed emperor with madness and revenge; he renewed the war, declared his greatness, claiming that he had received from the woman all the authority of the king's son, putting to death all who dared to deny his assertion. The woman wandered in the wilderness for many days, lost the diamonds out of her crown, and being destitute of the reflecting rod, she lay dormant in the wilderness; or in other words asleep, having nothing but the pale rays of the moon to guide her feet. She mourned, she wept, she lamented her untimely widowhood, longing for the return of her banished husband; but in all this she was comforted, waiting with hope and listening with great anxiety to hear the glad news, behold the bridegroom cometh, go ye out to meet him, put on thy former apparel and prepare thyself for the completion of the marriage; and all those who refuse this my second and last invitation, shall not taste of my supper; this glad news for her was promised to be declared by a messenger from the king who was to bring back the reflecting rod, and all its attending beauties, authorizing the same to be proclaimed to every nation, kindred, tongue, and people, saying, with a loud voice, fear the great king, for he is about to execute judgment upon all the rebels.

ANSWER TO THE ABOVE.

To make the subject plain, the explanation is given in question and answers.

Who is the king and his son?—The king is the father of our Lord Jesus Christ.

Who is the woman?—Christ's church.

When was the marriage and dinner proposed?—At the time Christ and his apostles offered salvation to the Jews.

Who banished the king's son?—The Jews.

Who put to death the woman's friends?—The Church of Rome.

What was the rod?—It was the power and priesthood after the holy order of the Son of God, which the church had; and was delivered of it, or rather, it was taken from her in the year 570, and the church fell into the hands of the Pope of Rome.

What were the twelve diamonds?—The twelve apostles.

Will the woman or church come out of the wilderness?—Yes, with the same adornments as Solomon saw her.

When will the king's son return?—As soon as the church gathers together and gets ready.

Where is the woman?—She is on the continent of America.

How is she known from other women or churches?—By the priesthood; by her twelve apostles at her head; the organization of her officers being the ancient order, a presidency, the twelve, and seventies, walking by immediate revelation, the only principle of light that ever guided the people of God in any age.

Do the inhabitants of the world, look upon her now, with any less jealousy than they did eighteen hundred years ago?—No; she is evilly treated in like manner.

Who despised the king's dinner?—The Jews when they refused the gospel as offered to them by Jesus Christ in person.

Who were invited to the supper?—The Gentiles, when the apostles said to the Jews, seeing you count yourselves unworthy of eternal life, lo! we turn and invite the Gentiles, that they may be ready at Christ's second coming.

What was the dinner?—It was the gospel offered the second time, first to the Gentiles, that the first (which was the Jews) may be the last, (which was the Gentiles) may be first.

Who is it that will not partake of the supper?—It will be those who refuse to obey the gospel when God sets his hand the second time to organize his kingdom, and calls forth his hunters, and sends them out to preach the everlasting gospel, to all nations, kindreds, tongues and people, saying with a loud voice, hear, O ye inhabitants of the earth, and

hearken unto the voice of the Lord your God, for he has sent his angel to man on earth, and committed the everlasting gospel to him, saying, fear God and give glory to him, for the hour of his judgment is come, and worship him who made heaven, and earth, and the sea, and the fountains of water.

Who is the messenger sent from the king?—It is the angel that John saw flying from heaven, having the everlasting gospel to commit to man on the earth.

LETTER TO MR. WARD.

7, Macclesfield Street South, City Road, Sept. 16th, 1846.

Dear Brother Ward,—I hope a line or two from me will not be entirely uninteresting to you, although I have not much news to tell you. I am well and hope you are the same. I believe things are tolerably well in this conference. In London we move along at a slow pace, struggling in the midst of the powers of darkness, that hangs as a cloud over the metropolis of the world: here is the strong hold of the devil, and here are his mighty ramparts; nothing short of the great power of God will ever be able to storm his strong castles and lay his empire low.

However, the work of the Lord is onward. Brother E. H. Webb has been at Dover and vicinity for several weeks labouring with success, and according to last accounts the prospects were very good indeed—people were believing and being baptized. Brother J. D. Ross is now there, but I have not heard from him since he went. The work is also prospering finely in some of the towns north of London, where I have lately been. At a place called Whipsnade, the prospect is very good indeed. We have lately opened it, and a good number have obeyed, and others have been prevailed upon to become Christians.

My love to brothers Scovil, Cain, Wilson, and all friends.

Yours as ever,

E. H. DAVIES.

Latter-day Saints' Millennial Star.

OCTOBER 1, 1846.

THERE is nothing that will be made more manifest to the Saints of God, ere they have had much experience, than, that the course to be pursued by them will be one of continued warfare, a continued scene of trial and difficulty. We have often thought that by and by the obstacles that were in our path would be removed, and that we should be enabled to proceed with less difficulty in our way; but experience proves this to be a complete fallacy, and we have learned to look for troubles and difficulties on every hand, though doing our utmost to promote the advancement of the kingdom of God upon the earth. These obstacles are of various kinds, it matters not to enumerate them, or to specify whether they arise from professed members of the church, or from the world, it is a portion of what we have to encounter in obtaining salvation, and therefore it is quite time for the Saints to learn this feature that must invariably characterize their onward progress in the kingdom of God.

But there is one glorious and satisfactory consolation to all the faithful that they, while faithful, hold the mastery over all adverse circumstances, and know full well that these things must minister to their good.

We are delighted to hear of our brethren and sisters who have passed round the Horn from New York, on their way to California, and trust that the account will be encouraging to the Saints in this land.

Every exertion will be made on our part to facilitate the early departure of Saints from this land by the same route.

In order to effect this object we have taken out a license as a passenger broker, to use in the mean time for the benefit of the Joint Stock Company, and to be of avail when the Saints want to leave for their distant journey.

We have not received any news since our last from the camp in the wilderness, but it will be seen we have a few items from Nauvoo.

It appears that since a great portion of the Saints have left, that character not only begins to be developed, but to be acknowledged by the press generally, and that it is discovered that the Mormons (so termed) have had to contend with the vilest set of desperadoes that ever disgraced the earth. Well, whether the world be slow in discerning truth or not, the Saints repose confidence in one who knoweth their trials and their difficulties, and who can fully sympathize with those that are tempted and especially overcome.

Whatever trials and privations the Saints may have to endure in their pilgrimage in the wilderness, it is very manifest, and daily more and more confirmed, that the people of these realms, and others, must necessarily be visited by the dire calamity of famine. Philosophers or statesmen may propound schemes for the alleviation of the miseries that must ensue, but to every observant mind comprising the extent of the catastrophe, they must appear perfectly inadequate and abortive.

Poverty and hunger are powerful stimulants to violence and outrage, and seem clearly to be the forerunners of those calamitous events which must necessarily characterize the last days.

In the contemplation of these things, what is the determination of the Saints? can it be otherwise than to gather together and seek a hiding place under the protection of the Almighty, while his wrath is poured upon the nations of the earth. This is the grand point, in distinction from the religions of the day, that particularizes the fulness of the Gospel of Christ, and it is one that never can for a moment be overlooked by the true followers of the Lord Jesus Christ. Should we not then endeavour to live for the carrying out of this great object, that we may escape to a land of Goshen, not only to be rescued from the consequences of the anger of the Almighty, but to learn also those great principles, necessary for our perfection, and the fulness of salvation. The distinction then will ever be between the Saints and the world, that the people of God will manifest that this is not their resting place, but that they are as pilgrims on the face of the earth, seeking a city that hath foundations, whose architect is God.

We have the pleasure to announce the arrival of elder M. Sirrine, and elder and sister Dunn, from America, since our last. Elder Sirrine is gone to preside over the Manchester Conference, and it is expected that elder Dunn will proceed to Leicester, in place of elder Margetts, who is about to emigrate.

WE are exceedingly gratified to hear of the progress of the Saints who sailed from New York, under the Presidency of elder Brannan; we give both extracts, though nearly similar, from the *American Sun* :—

MORMON EMIGRATION.—The company of Mormons who sailed from this port last year for California, *via* Cape Horn, had stormy weather during the first part of their voyage, but round the Cape they experienced none of the dreadful gales which are usually apprehended. Even the little children were able to play on the deck most of the time In the

cabin the thermometer was at no time below 50 degrees. After doubling the Cape they put into the harbour at Juan Fernandez, owing to a storm, where they replenished their stock of wood and water, of which the island contains a bountiful supply, besides any quantity of pigs, hares, goats, and in short, almost everything except men and pretty women. This island sunk and rose fifty feet at the time of the earthquake at Valparaiso. The emigrating company were highly pleased with the captain and mate of the ship, and derived so much gratification from the little library on board as to greedily devour the contents of every volume contained in it.

THE EMIGRATING MORMONS.—From a letter in the *Journal of Commerce*, dated Juan Fernandez, May 8th, we perceive that the company who embarked from this port last year, have had a quick and pleasant passage around Cape Horn. At no time was the thermometer in the cabin below 50 degrees. At one time it fell for a few hours to 36 degrees, on deck, which was thought to be owing to an iceberg in the vicinity. After a spell of fine weather, they experienced a gale from the south, which caused them to put into the harbour at the island of Juan Fernandez. This harbour, which is on the north-east side, is represented as safe, and easy for ships to put to sea, if not lying too near shore. Excellent water, plenty of firewood, besides, abundance of goats, hares, and pigs are to be found on the island, which is inhabited but by two families. The writer of the letter to the journal, also says that "the ship has proved herself to be better than she was represented, and our captain and mate have been good and kind. Every book, I believe, in the little library, has been read through."

JOSEPH SMITH ADDRESSING THE INDIANS.—We refer to this engraving with much pleasure, we have had the privilege of inspecting the drawing upon the stone, and we pronounce it a very fine and artistic production, which reflects great credit, indeed, upon the gentleman, Mr. M'Gahey, who has executed it. We feel persuaded that all who can, will avail themselves of a copy, and put themselves in possession of the most correct and animated likeness of our beloved and martyred prophet that has yet been made.

The prophet is represented standing beneath some noble trees, with one hand elevated, evidently animated by the fire of the subject while addressing those noble sons of the forest, and of the seed of Joseph; the Indians in every variety of their native costumes and paint, are manifesting the greatest attention and interest, grouped in various attitudes, forming one of the most interesting sketches that we have looked upon for a long time, even independent of the interest awakened by its connexion with the great work of God in the last days.

The artist of this picture has previously distinguished himself by a series of large folio engravings from the sketches of Mr. Catlin the great Indian traveller, he was therefore well prepared to do justice to a subject with which he was so familiar.

BEFORE sending the **STAR** to the press we take the opportunity to announce the arrival of two more brethren from America, viz., elder Henry B. Jacobs, who has come direct from the Camp of Israel, he is accompanied by elder Oliver B. Huntington. We have much pleasure in making these announcements, the church generally must be benefited by their mission, and the progress of the work of the Lord, be much accelerated.

ITEMS OF NEWS.

THE CITY OF SAINTS AGAIN IN TROUBLE.—Poor Nauvoo! Is she never to have quiet? It appears that the new citizens who have bought out most of the Mormons, have determined to protect their property and persons from the cowardly and brutal assaults of a gang of desperate villains who infest that vicinity. A party of these wretches swore out

a number of writs at Green Plains, for the purpose of arresting all those who had resisted their high handed outrages. Once in their power, their purpose was to *put them to death*. The citizens discovering their intentions, called a meeting, and appointed a committee of seven members of the bar, called the *Justiciary Committee*, who are determined to prosecute to the extreme rigour of the law any individuals caught in the nefarious business of lynching and kidnapping. They also appointed another committee, called the *Military Committee to defend the city*. Success to the friends of law and order.—*American Sun*.—[It is rather singular that when the Saints, or a great majority of them, have left Nauvoo, the press can begin to sympathise with the new settlers, and without hesitancy acknowledge that there is a gang of desperate villains who infest that vicinity. We hope however that one thing will be effected—that the remnant of the Saints, by the spirit and vigour of the new settlers, will be enabled to prepare to follow their brethren to the West without being harassed by the base mobocrats from whom they for years have suffered much persecution and affliction.—ED.]

ONE DAY LATER FROM AMERICA—On Friday last the ship St. George, Captain Ferris, arrived in the Mersey, bringing papers one day later than those previously received. There is nothing additional from Mexico or the seat of war, and some doubt is thrown on the reported proceedings in California. Col. Allen, the commander of the Mormon regiment, had died on the prairie, of congestive fever. The anti-Mormons, fully armed and 1000 strong, were to march upon Nauvoo on the 26th ult. An engagement and bloodshed were deemed inevitable.

NOTICES.

We have much pleasure in announcing that Number III. of Brother Kimball's *Visitor* is now published, and on sale at our office. It is twice the size of Numbers I. and II., consequently, the price is One Penny, or Seven Shillings per 100. Numbers I. and II. are now in the hands of the printer for republication, and will be ready in a few days.

Our friends will perceive from the date of this number that we have omitted to issue a STAR for the 15th of September. Pressure of other business, together with a protracted indisposition must plead our excuse. We are fully aware of the disappointment lately caused to our friends from the late period at which our publication has appeared, but have now the pleasure of announcing that we have made such arrangements as in future will insure its publication regularly on the 1st and 15th of each month, or at least on the first Sundays after those dates. We have also to state that although we have omitted the 15th ult., our volume will contain the usual amount of numbers. We trust, therefore, our friends will, in future, find by deeds, and not professions, that we purpose accomplishing what we here announce.

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LIVERPOOL:

EDITED AND PUBLISHED BY T. WARD, STANLEY BUILDINGS, BATH STREET.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

No. 6.

OCTOBER 15, 1846.

VOL. VIII.

OREGON AND CALIFORNIA.

*Extracted from the Narrative of an Exploring Expedition to Oregon and California,
by Captain J. C. Fremont.*

*August 30.—*We had constant thunder-storms during the night, but in the morning the clouds were sinking to the horizon, and the air was clear and cold, with the thermometer at sunrise at 39 deg. Elevation by barometer 5,580 feet. We were in motion early, continuing up the little stream without encountering any ascent where a horse could not easily gallop, and, crossing a slight dividing ground at the summit, descended upon a small stream, along which we continued on the same excellent road. In riding through the pass, numerous cranes were seen; and prairie hens, or grouse (*bonasia umbellus*), which lately had been rare, were very abundant.

This little affluent brought us to a larger stream, down which we travelled through a more open bottom, on a level road, where heavily laden wagons could pass without obstacle. The hills on the right grew lower, and on entering a more open country, we discovered a Shoshonee village; and being desirous to obtain information, and purchase from them some roots and berries, we halted on the river, which was lightly wooded with cherry, willow, maple, service-berry, and aspen. A meridian observation of the sun, which I obtained here, gave 42 deg. 14 min. 22 sec. for our latitude, and the barometer indicated a height of 5,170 feet. A number of Indians came immediately over to visit us, and several men were sent to the village with goods, tobacco, knives, cloth, vermillion, and the usual trinkets, to exchange for provisions. But they had no game of any kind; and it was difficult to obtain any roots from them, as they were miserably poor, and had but little to spare from their winter stock of provisions. Several of the Indians drew aside their blankets, showing me their lean and bony figures; and I could not any longer tempt them with a display of our merchandise to part with their wretched subsistence, when they gave us a reason that it would expose them to temporary starvation. A great portion of the region inhabited by this nation formerly abounded in game; the buffalo ranging about in herds, as we had found them on the eastern waters, and the plains dotted with scattered bands of antelope; but so rapidly have they disappeared within a few years, that now, as we journeyed along, an occasional buffalo skull and a few wild antelope were all that remained of the abundance which had covered the country with animal life.

The extraordinary rapidity with which the buffalo is disappearing from our territories will not appear surprising when we remember the great scale on which their destruction is yearly carried on. With inconsiderable exceptions, the business of the American trading posts is carried on in their skins; every year the Indian villages

make new lodges, for which the skin of the buffalo furnishes the material ; and in that portion of the country where they are still found, the Indians derive their entire support from them, and slaughter them with a thoughtless and abominable extravagance. Like the Indians themselves, they have been a characteristic of the Great West ; and as, like them, they are visibly diminishing, it will be interesting to throw a glance backward through the last twenty years, and give some account of their former distribution through the country, and the limit of their western range.

The information is derived principally from Mr. Fitzpatrick, supported by my own personal knowledge and acquaintance with the country. Our knowledge does not go further back than the spring of 1824, at which time the buffalo were spread in immense numbers over the Green river and Bear river vallies, and through all the country lying between the Colorado, or Green river of the gulf of California, and Lewis's fork of the Columbia river ; the meridian of Fort Hall then forming the western limit of their range. The buffalo then remained for many years in that country, and frequently moved down the valley of the Columbia, on both sides of the river, as far as the *Fishing Falls*. Below this point they never descended in any numbers. About the year 1834 or 1835 they began to diminish very rapidly, and continued to decrease until 1838 to 1840, when, with the country we have just described, they entirely abandoned all the waters of the Pacific north of Lewis's fork of the Columbia. At that time, the Flathead Indians were in the habit of finding their buffalo on the heads of Salmon river, and other streams of the Columbia ; but now they never meet with them farther west than the three forks of the Missouri or the plains of the Yellowstone river.

In the course of our journey it will be remarked that the buffalo have not so entirely abandoned the waters of the Pacific, in the Rocky Mountain region south of the Sweet Water, as in the country north of the Great Pass. This partial distribution can only be accounted for in the great pastoral beauty of that country, which bears marks of having long been one of their favourite haunts, and by the fact that the white hunters have more frequented the northern than the southern region—it being north of the South Pass that the hunters, trappers, and traders have had their rendezvous for many years past ; and from that section also the greater portion of the beaver and rich furs were taken, although always the most dangerous as well as the most profitable hunting ground.

In that region lying between the Green or Colorado river and the head waters of the Rio del Norte, over the *Yampah*, *Kooyah*, *White* and *Grand* rivers—all of which are the waters of the Colorado—the buffalo never extended so far to the westward as they did on the waters of the Columbia ; and only in one or two instances have they been known to descend as far west as the mouth of White river. In travelling through the country west of the Rocky Mountains, observation readily led me to the impression that the buffalo had, for the first time, crossed that range to the waters of the Pacific only a few years prior to the period we are considering ; and in this opinion I am sustained by Mr. Fitzpatrick, and the older trappers in that country. In the region west of the Rocky Mountains, we never meet with any of the ancient vestiges which, throughout all the country lying upon their eastern waters, are found in the *great highways*, continuous for hundreds of miles, always several inches and sometimes several feet in depth, which the buffalo have made in crossing from one river to another, or in traversing the mountain ranges. The Snake Indians, more particularly those low down on Lewis's fork, have always been very grateful to the American trappers, for the great kindness (as they frequently expressed it) which they did to them, in driving the buffalo so low down the Columbia river.

The extraordinary abundance of the buffalo on the east side of the Rocky Mountains, and their extraordinary diminution, will be made clearly evident from the following statement :—At any time between the years 1824 and 1836, a traveller might start from any given point south or north in the Rocky Mountain range, journeying by the most direct route to the Missouri river, and, during the whole distance, his road would be always among large bands of buffalo, which would never be out of his view until he arrived almost within sight of the abodes of civilization.

At this time, the buffalo occupy but a very limited space, principally along the

eastern base of the Rocky Mountains, sometimes extending at the southern extremity to a considerable distance into the plains between the Platte and Arkansas rivers, and along the eastern frontier of New Mexico as far south as Texas.

In 1842, I found the Sioux Indians of the Upper Platte *dementes*, as their French traders expressed it, with the failure of the buffalo; and in the following year, large villages from the Upper Missouri came over to the mountains at the heads of the Platte, in search of them. The rapidly progressive failure of their principle and almost their only means of subsistence has created great alarm among them; and at this time there are only two modes presented to them, by which they see a good prospect for escaping starvation; one of these is to rob the settlements along the frontier of the States; and the other is to form a league between the various tribes of the Sioux nation, the Cheyennes, and Arapahoes, and make war against the Crow nation, in order to take from them their country, which is now the best buffalo country in the west. This plan they now have in consideration; and it would probably be a war of extermination, as the Crows have long been advised of this state of affairs, and say that they are perfectly prepared. These are the best warriors in the Rocky Mountains, and are now allied with the Snake Indians; and it is probable that their combination would extend itself to the Utahs, who have long been engaged in war against the Sioux. It is in this section of country that my observation formerly led me to recommend the establishment of a military post.

The farther course of our narrative will give fuller and more detailed information of the present disposition of the buffalo in the country we visited.

Among the roots we obtained here, I could distinguish only five or six different kinds; and the supply of the Indians whom we met consisted principally of yampah, (*anethum graveolens*,) tobacco root, (*valeriana*,) and a large root of a species of thistle, (*circium Virginianum*,) which is now occasionally abundant, and is a very agreeably flavoured vegetable.

We had been detained so long at the village, that in the afternoon we made only five miles, and encamped on the same river after a day's journey of 19 miles. The Indians informed us that we should reach the big salt water after having slept twice and travelling in a south direction. The stream had here entered a nearly level plain or valley of good soil, eight or ten miles broad, to which no termination was to be seen, and lying between ranges of mountains, which, on the right were grassy and smooth, unbroken by rock, and lower than on the left, were they were rocky and bald, increasing in height to the southward. On the creek were fringes of young willows, older trees being rarely found on the plains, where the Indians burn the surface to produce better grass. Several magpies (*pica Hudsonica*) were seen on the creek this afternoon; and a rattlesnake was killed here, the first which had been seen since leaving the eastern plains. Our camp to-night had such a hungry appearance, that I suffered the little cow to be killed, and divided the roots and berries among the people. A number of Indians from the village encamped near.

The weather the next morning was clear, the thermometer at sunrise at 44 deg. 5 min., and, continuing down the valley, in about five miles we followed the little creek of our encampment to its junction with a larger stream, called *Roseaux*, or Reed river. Immediately opposite, on the right, the range was gathered into its highest peak, sloping gradually low, and running off to a point apparently some 40 or 50 miles below. Between this (now become the valley stream) and the foot of the mountains, we journeyed along a handsome sloping level, which frequent springs from the hills made occasionally miry, and halted at noon near a swampy spring, where there were good grass and abundant rushes. Here the river was 40 feet wide, with a considerable current; and the valley a mile and a half in breadth; the soil being generally good, of a dark colour, and apparently well adapted to cultivation. The day had become bright and pleasant, with the thermometer at 71 deg. By observation, our latitude was 41 deg. 59 min. 31. sec., and the elevation above the sea 4,670 feet. On our left, this afternoon, the range at long intervals formed itself into peaks, appearing to terminate, about 40 miles below, in a rocky cape; beyond which, several others were faintly visible; and we were disappointed when at a very little rise we did not see the lake. Towards evening, our way was somewhat

obstructed by fields of *artemisia*, which began to make their appearance here, and we encamped on the Roseaux, the water of which had acquired a decidedly salt taste, nearly opposite to a canon gap in the mountains, through which the Bear river enters this valley. As we encamped, the night set in dark and cold, with heavy rain; and the *artemisia*, which was here our only wood, was so wet that it would not burn. A poor, nearly starved dog, with a wound in his side from a ball, came to the camp, and remained with us until the winter, when he met a very unexpected fate.

As we consider the preceding article more of a topographical and botanical nature than otherwise, we shall decline for the future burthening the pages of the STAR with its details.—ED.

DISCOURSE BY ELDER JOHN TAYLOR, DELIVERED SUNDAY AFTERNOON,
JULY 6th, 1845.

Extracted from the Times and Seasons.

REPORTED BY G. D. WATT.

Beloved Brethren,—I have been requested to address you this afternoon, and I do so with pleasure; for I feel at home among the saints of God, and delight in speaking to them of the things of the kingdom, and in unfolding the principles of eternal truth. Since I have sat here some ideas have occurred to my mind, upon which I purpose to make a few remarks.

There have been certain ideas advanced on the stand, that seem to puzzle the minds of the Saints; and, as truth, light, and intelligence are what we are all in search of, and a knowledge of correct principles being all important, it may be well to attempt to throw light on a subject that seems now, to many, to be wrapped in obscurity and involved in mystery.

It has been remarked frequently that we are in eternity, and that we have now begun to live for ever. A great many are at a loss to understand the nature of this eternal life, and how we are connected with eternity. The remarks are certainly novel; and in order to get at the subject, it will be necessary for us to investigate in some measure the meaning of the word eternity. In entering upon this subject, I shall necessarily have to refer to certain remarks which I advanced last Sabbath in relation to the everlasting, unchangeable principles of the gospel; but as every principle pertaining to the gospel of Jesus Christ is eternal, it is all relevant to the subject about which we are now speaking. The same principles that now exist, in relation to the gospel, existed in the various dispensations that have been in being in the different ages of the world; they existed in the days of Moses, in Enoch's day, and in the days of Adam; and they existed in eternity in the mind of God, before this world rolled into existence, the morning stars sung together, or the sons of God shouted for joy. When we speak of these things we have reference, not so much to our existence here on the earth, as we have with regard to principle; principles relative to our coming into existence in this time, to live upon the face of the world a few years; for although we came into corporeal existence here, we existed thousands of ages before we came here; we only came here to live on this stage of action, whereon we are to work out our probation, and to prepare ourselves for the eternal courts of glory and a celestial kingdom of God. Time is a short space between, or in, eternity. Eternity existed before time was, and will exist when time will cease; and so did we. It takes the body and the spirit to make the soul of man, or man a "living soul." Jesus existed thousands of years before he came here; and so did we, a body was prepared him, and a body has been prepared for us; and although the body may be killed or die, the spirit cannot; and as Jesus lived before he had his

body, he lived also after his body was slain and inanimate. He had power to lay down his life or body, and power to take it up again: and where did his power exist if he was dead? Our Saviour spake on a certain occasion, on the last great day of the feast, and said, "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth in me, shall never die." But what has become of those that were then in existence, who heard and believed these things, and to whom he did then address himself? Are they living in their tabernacles here upon the earth? or have they not long since slept with their fathers, and their bodies have mouldered with their mother earth, to wait for the resurrection of the dead? The latter is the precise situation of those individuals, and yet our Saviour made use of the same kind of language with regard to eternity, or living for ever, says he, "He that liveth and believeth in me, though he were dead, yet shall he live; and he that liveth and believeth shall never die."

There is faith and power connected with the gospel of Jesus Christ, whereby the sleeping dead shall burst the barriers of the tomb as Jesus did. "He that liveth and believeth in me shall never die." They have begun to live a life that is eternal; they are put in possession of eternal principles; they have partaken of the everlasting priesthood which is eternal, without beginning of days or end of years; they have become familiar with eternal things, understand matters pertaining to their future destiny, and are in possession of an exalted glory. They have become familiar with all these things, and consequently "their life is hid with Christ in God; Christ lives—he lives in them, and they in him. Though he is dead, he ever liveth to make intercession for us," and all who partake of the same spirit, live to him and for him, and to and for eternity, or for eternal glory; and if other bodies should die as his did, in possession of the same principles, they will be where Abraham, and Isaac, and Jacob are waiting for the resurrection of their bodies; "for God is not the God of the dead, but of the living, for all live unto him."

There is something peculiar in regard to these things, and something that is difficult to convey right ideas of to man. It is not an easy task to define or unfold to man the relationship that we sustain to God, and how it is that our life is hid with Christ in God, as we exist in the glory of the eternal world.

When our bodies moulder in the dust, what is it but a sleep for a little while? What say the scriptures? they speak of the sleep of death, the body seems to be worn out, the weary wheels of life stand still, and the body crumbles to the dust; but the spirit possesses life, and mingles with those intelligencies that exist in the eternal world, these persons having the everlasting priesthood, still continue to exist and roll forward the great designs of Jehovah. Abraham died, so say the scriptures, yet Abraham lives, and long after his body had mouldered in the dust, we find that Lazarus was seen in his bosom.

We read of Adam, or Michael if you please, of Gabriel and some others. Who was Michael? and who Gabriel? They were those who had existed in this world, those persons having the everlasting priesthood, and who now exist in the eternal world to administer in offices pertaining to man on earth.

Who was it that came to our Saviour to administer unto him when he was on the mount with Peter, James, and John? We read that Moses and Elias were seen with him. What were they doing there if they were dead long ago? They had long existed in the eternal world. Who was with John on the Isle of Patmos? He was in the spirit on the Lord's day, and had the heavens opened unto him, and the glories of the eternal world unveiled to his astonished vision. He gazed upon the future purposes of God, and wrapt in prophetic vision described the designs of Jehovah down to the latest age. A glorious personage stood before him, who unfolded to him many great events. John fell down to worship him; but he said, see thou do it not, for "I am thy fellow servant, and of thy brethren, that have the testimony of Jesus; worship God." John might have said, "You were dead long ago." No, but says Jesus, "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live." Michael, Gabriel, Moses, Elias, and thousands of men who had the everlasting priesthood on the earth and officiated in it here, existed or lived still to perform the work which they had commenced upon the earth. They had the everlasting priesthood while upon earth, and officiated in it according to the eternal purposes of God, and the laws that govern the

eternal world while they were upon this earth; and when they left this earth they still lived in another sphere; their names were not blotted out of existence; they had the everlasting priesthood that administers in time and eternity. This was the situation of these individuals, as far as the other world is concerned.

There is a curious expression made use of by one of the apostles. He says, "Awake, thou that sleepest, and arise from the dead, and Christ shall give you light." The fact of the matter is, the whole world lies in the arms of the wicked one. The whole world with all their religion, honours, pride, and philosophy, are ignorant of God and his purposes. They know nothing of God, nor of the laws which govern his kingdom. They neither know how to save themselves, nor their friends; they are unacquainted with the principles of the eternal plan of salvation, for "darkness has covered the earth, and gross darkness the minds of the people." But let those who are ignorant of the eternal principles of heaven, and the laws that govern the eternal world, and the kingdom of Jehovah, have their understandings once enlightened by the spirit of God; let the intelligence of heaven once beam upon their hearts, and their capacities expanded by the powers of eternal truth, and by the word of salvation, and they will awake out of slumber, exclaiming what have I been doing all my life long? I have been searching for intelligence, honour, and glory. I have been searching after truth, but find that I know nothing of God, neither of spirits, angels, heaven, hell, nor of eternal life. I have been in a sleep, which is worse than the sleep of death. Let such individuals be once awokened, and understand by the teachings of the spirit of Jehovah the knowledge which he imparts to those who begin to awake to the knowledge of his kingdom, then the spirit of God beams upon their minds with resplendent glory, and life at once springs up; yea, they are born again, not of flesh, nor of the word of man, but of God; they are born again of the spirit, and are made new creatures in Christ Jesus;—thus being born again of the spirit of God, they can rejoice with joy unspeakable, and full of glory.

We do not expect that our bodies will live to all eternity, for we know the scriptures say, that "it is appointed for man once to die." And another scripture says, "he that liveth, and believeth in me, shall never die." Does the scripture contradict itself? What are we to understand by these sayings? One scripture says, it is appointed for man once to die, and yet Jesus says, "he that liveth, and believeth in me, shall never die." A man that liveth and believeth in Jesus Christ has the principles of everlasting life within him, and hence says Jesus, "if any man thirst let him come to me and drink," and further, "I will be in him a well of water, springing up unto everlasting life; and the water that I shall give him, shall be in him a well that shall spring up unto everlasting life." Do you believe it? So said Jesus, and the principles that he taught were the eternal truths of heaven, they were true before he uttered them, they existed in eternity; they were true after he uttered them and they are true now. It has the principle of life in itself, and is so true that all those who participate in the fulness of the gospel, will receive eternal life, or in other words, shall have in them "a well of water, springing up unto eternal life;" hence it is, that the gospel embraces eternal covenants, eternal principles, and eternal laws, that will hold in eternal bonds things past and things to come, and as Judge Phelps says in one of his hymns, it is "eternity now and eternity then."

The relationship and transactions of the priesthood are eternal; they are intimately connected with other worlds and act with reference to eternal things; "what they bind on earth is (recorded and) bound in heaven," what they loose on earth is loosed in heaven. They are the legal representatives of the heavenly world, and are acknowledged as such in the courts of heaven, consequently for them to die, or cease to exist, would make a blank in creation and subvert the designs of Jehovah. But as Jesus was put to death in the flesh, and quickened by the spirit, and then continued his work in preaching to spirits in prison, even so will the priesthood, as did Moses, Elias, and the angel or prophet who administered unto John on the Isle of Patmos.

We have begun to have a relationship with eternity and eternal things. We knew nothing of these things while associated with the Christian world. If a man formed any relationship there, it was considered only for a time, and

at death every thing relating thereto, ended. If he should have a friend drop out of existence and not be converted, his doom was to go down, down, down to the bottom of the bottomless pit, to be bound for ever and ever in the flames of liquid fire and brimstone. In those days almost every body professed to be acquainted with the great principles of salvation, although they neither knew God, nor the principles of eternity; but we are in possession of principles revealed from heaven, of a gospel that will save men; and if they will not be saved they must go down to hell, until the prison doors be opened, and the captives set free. Our Saviour was put to death in the flesh, and yet he was quickened by the spirit, and by that spirit he went to preach to the spirits in prison, who had been held in confinement since the days of Noah. He preached that they might have liberty, that they might from henceforth be snatched from the jaws of the devil, and having suffered enough for their crimes, he came to open the prison doors and preach the acceptable year of the Lord. He was put to death in the flesh, and quickened by the spirit, so will every believer, and be put in possession of the same eternal principle; for if the same spirit dwell in us, it will also quicken our mortal bodies, so that we shall not only exist in spirit, but our bodies will exist upon the same principle. How different is this to the religion of the world. Theirs is full of gloom, and misery, and death—ours of life and immortality. All the wisdom which is manifested by the religious world, or by the nations of the earth, in relation to futurity, is that they be preparad to meet death. When I went to the Methodist class meeting, I was asked—"Well, brother, are you prepared for death?" I don't think any thing about death; I don't believe in meeting Christ at death. I believe that Christ is our life, and that when he who is our life shall appear, we shall appear like unto him in glory; he is our life, our living head, and by the power that dwells in him, we may be raised to immortal bloom, and grasp eternity itself. What is eternity? It is duration. It had no beginning and it will have no end. What is the priesthood? It is everlasting; it had no beginning and will have no end. What is matter? It is eternal. What is spirit? It is eternal. God did not make this world out of nothing—that would be impossible. But the Christians say nothing is impossible with God. He made the world out of matter that existed before he framed it. He spake, chaos heard, and the world rolled into existence. There is no end to the works of the Almighty, and we may soar amidst the knowledge of God forever. We can look unto Jesus Christ for ever. We can do the works that he did and greater, because he has gone to the Father; for we are told all things were created by him and for him—principalities, powers, things present, and things to come; and if ever we should get to such a state as to be like him, we might be able to do such kind of business as he did—the same as carpenters or any other mechanics know how to make the various utensils that are used by man. They do not make them out of nothing—the trouble is to get material; it troubles them sometimes to get a stock to commence with or to drive business a-head, and I expect we shall want some one to counsel us, and shall have to covenant to abide by his counsel and walk to the mark. It is also necessary that we should learn the principles of order and government, but we must first learn how to govern ourselves, then how to govern our families, and lastly, learn how to be governed, which is the most difficult lesson that can be set us—it is infinitely worse than governing others. Jesus was not prepared to govern till he was placed in circumstances that gave him experience. The scriptures say it was necessary to the bringing of many souls to glory that the captain of our salvation should be made perfect through sufferings; so he was not perfect before, but had to come here to be made perfect. He had to come here to pass through a multitude of sufferings, and be tempted and tried in all points like unto us, because it was necessary; had it not been necessary he would not have been placed in those circumstances, and this is the reason why we are here, and kicked and cuffed round, and hated and despised by the world. The reason why we do not live in peace is because we are not prepared for it. We are tempted and tried, driven, mobbed, and robbed; apostates are in our midst, who cause trouble and vexation of spirit, and these are all to keep down our pride and learn us to honour the God of Jacob in all things and to make us appear what we really are. The gospel turns us inside out and makes manifest every good and every evil way. When we were in other churches we would

say is not that brother a good man? what a holy man another brother is—he is a pattern of piety; but when the gospel appears among them, they loose all their false religion and pretended piety, and manifest the weakness of human nature, as much vanity and folly as any body else, though they would seem to be more righteous than the angels who are on high, or the intelligencies that surround the throne of God. The trials to which they are exposed drag into day-light their follies, tear away their mask and false covering, and make them appear in their true colours. This is just the situation that we are placed in, and it is necessary that we should be tried, and kicked, and cuffed, and twisted round, that we may learn obedience by the things we suffer. You never would whip your boy if you could make him good without chastisement. I will tell you how I would do, if I should sin against God. I would go to him and confess my fault and ask forgiveness. If I have sinned against the brethren I will go and ask them to forgive me. I would not have any charge brought against me for I should be sure to get a flogging, I therefore would humble myself and ask forgiveness before I got it. If you transgress the law of God, and do not find it hard to kick against the pricks, I do not know anything about it; but says one, it is almost impossible for me to endure it; you had better however endure it than suffer a worse thing, for it is the intention of God to try you. Some of the brethren talk a great deal about their troubles and trials. They say, I can hardly endure it. I am not sorry that you are tried, I am glad of it, and some of the sisters will put on a pitiable face, and look so mournful you would think they were going to give up the ghost; I am glad of it—I am glad to see people in trouble when I know that it is for their salvation? Do you feel sorrowful? I do not know that I do, and if I did, I would not tell any body about it. I feel just as the Methodists sing, "there is a better day a coming; praise the Lord." I believe in that scripture which says—we have sorrow in the night, but joy cometh in the morning. I am willing to bear it, and say roll on ye proud billows, and take your own course; spend all your fury, for the Lord is my God, and I shall triumph. I pray that I may neither swerve to the right, nor to the left, nor do any thing against my brother, nor my sister, nor my God; but act all the time with reference to eternity. I will tell you what it is, I know before God, that if we were only prepared to receive greater blessings, we should have them roll upon our heads, until there was no room to contain them: blessings of every kind—blessings temporal, spiritual, and eternal; and as we have begun to live for eternity, and as God is our eternal father, and has taught us eternal principles; and as we are obtaining an eternal relationship with God and with each other, we shall understand by and by, when that house is completed, all things that are taking place.

What have we to fear? What fear have we of mobs, beasts, or any thing else? We fear nothing but God. We fear God and know no other fear. We are in the hands of God, we know the will of God, and are acting with reference to eternity to make provisions for our dead and our posterity yet to come. Well, says some, "we do not at all understand this." You will understand it, and what you do not understand now, you will hereafter understand, for there are those that know it perfectly—there are those who know how to save themselves and those that are dead; they know what step to take, what course to pursue, and what ordinances to administer in, and how to administer them, even all about it, and how to place you in relationship to God, angels, and to one another; then you will know more about eternity and eternal things than you do now. These are some of the feelings that I have in relation to this subject, and when I speak of living forever, and being in eternity, I will tell you how I feel—I feel surrounded with eternal principles—I feel like being united in an eternal covenant with God and my friends, which you will understand by and by, and being in possession of eternal principles, we see and feel the necessity of an eternal covenant, and of holding a relationship to those who have gone before, for without them we cannot be made perfect. What have we to fear? All things are ours; the kingdom is ours; and we are Christ's, and Christ is God's and when he who is our life shall appear, we shall appear with him in glory.

Persecution is for our good, and if we have hard things to endure, let us round up your shoulders and bear them in the name of the Lord and not murmur. The pattern has been set before us by some of the ancients. At the time that Job's sons

were slain by the falling of a house, and when he was despoiled of his oxen, sheep, and camels, all the time he was deprived of every thing, and his body was covered over with scabs and putrifying sores, and at the time his friends forsook him his enemies tantalized him. Did he find fault with any of those people that had stolen his oxen, sheep, and camels? No, he did not blame the Sabeans and Chaldeans particularly for their unrighteous deeds; he did not consider that they were the origin of his misfortunes, but the instruments employed; he knew they were under the guidance of the Almighty, and did not complain, nor wish his enemies to be cursed; but he said, the Lord gave and the Lord taketh away, blessed be the name of the Lord. Do not find fault if we have a few apostates among us here, for they are mean, damnable, and pitiable characters; they were made for that purpose and have got to magnify their calling. How mean, and contemptible, and devilish are they—they would not fulfil the measure of their creation if they did not act as they do. Do not find fault with them, but let them do their own business, and pursue their own course, for it is necessary that we should have to cope with, vanquish and overcome every spirit to perfect us here, and to prepare us for our future existence; for we may yet have more powerful spirits to cope with, even as Michael or Adam, who contended with Satan about the body of Moses.

I do not know that I have explained the principles of eternal life to the mind of every individual so that all can understand. I will, therefore, make a few additional remarks which may have a tendency further to elucidate this subject. Before we were acquainted with this gospel we knew nothing about eternal principles, for it was not until we became acquainted with it and embraced it, that we had in our possession the principles of eternal life; before that we were ignorant of God, angels, spirits, heaven, and hell; but when we embraced this gospel, we embraced the everlasting covenant, the laws of which give us a right to the throne of Jehovah; to as many as believed, to them gave he power to become the sons of God. Before they were born they were not sons, but being born, we become sons, children, young men, and after that men. It is necessary that men be acquainted with eternal principles, that the seed should be sown to produce the blade, then the ear, then the full corn in the ear, to accomplish the purpose for which it was sown. If the seed was never sown it could never grow, and we shall never reap good seed, except good seed shall grow. The everlasting gospel, or the everlasting priesthood was not known till the Lord revealed it from the heavens by the voice of his angel, and when we receive these principles and they abide in us, we shall then have the principles of eternal life. It was small when it first began, but you see the spirit of God has caused it to grow and become a mighty tree, and its branches cover the whole earth. Without the principle of eternal life, the principle of eternal knowledge never could be imparted as a blessing to the human family; and when once the key was turned, when the door was unlocked, and the seed once sown, truth began to grow, and the communication opened between the heavens and the earth, which placed men in a situation to converse with beings that surround the throne of God. The Melchisedic priesthood holds the keys that unfold the purposes of Jehovah, and drag into day-light the secret of God, the mystery of godliness, as well as the secret abominations of the wicked. Yea, "life and immortality are brought to light through the gospel." If we can see life and immortality let us hide ourselves under it, make a mantle of it, imbibe it in our spirit, become inoculated with it, and we shall live forever. It will spring up to everlasting life, to eternal glory and salvation, and whoever is in possession of it, is in possession of salvation; and whoever is in possession of salvation, is in possession of eternal life; this emanated from God; yea, it is God. Do you believe it? What saith the scriptures? Know ye not that Christ dwelleth in you except ye be reprobates; and in Christ is life, and that life is the light of men, and it shineth in darkness, but the darkness comprehendeth it not; but when it is comprehended, it is life, salvation, and eternal glory. The relationship that we sustain to our wives and children is eternal; we are bound to them by an eternal covenant, (if indeed we have entered into that covenant) and knowing how to save them, death will not dissolve the covenant, for we shall live and enjoy their society and participate in their glory worlds without end.

Is not this a glorious subject to dwell upon; the principles of eternal life, the idea of

being in God, of having him about us, to control, sustain, and bless us. I will tell you these are glorious themes—themes that angels delight to dwell upon, and that cheer the hearts of the intelligences around the throne of God; the principles of eternal life with them are a delightful subject, and you will understand more about them when you get more teaching upon the subject. The scriptures could not tell all things, nor ever can, because there are times and seasons, laws, principles, and authorities that regulate, govern, control and put in order. We have to come to a knowledge of these things in order, not in disorder. Suffice it to say, then, we understand something of the principle of eternal life. God is in all things—he is the light that lightens all things; he is in the moon, the light of the moon, and the power by which it was made. He is also in the sun, and the light of the sun, and the power by which it is made; and the same light that lighteneth our understanding, even the spirit of the most high God, is in all things, round about all things, and through all things. To some men God is a consuming fire, but to the Saints eternal life and glory.

Let us be patient and submit to the authorities of God in all things, and be governed by the authority of the eternal priesthood, and we shall understand all things pertaining to our salvation. Trust in God and the authorities of his church. Do not be fearful and unbelieving, for the fearful and unbelieving go outside the city. Do not be troubled about anything. I should be ashamed of telling any body I was troubled. Talk about your troubles; for God's sake let me never hear it again. Talk about peace and the principles of eternal life—about God, angels, &c. We want peace, and the fellowship of the spirit of God in our midst, and all will be well. I am surprised to hear any body talk about troubles; poor creatures, you have little souls. I never had much trouble myself, for I have no time to be troubled because of taking care of other people. I do not know that I ever had any trouble, for I am always looking forward to eternal life. When trouble comes upon you I would recommend the course Bunyan took in the Pilgrim's Progress; he put his fingers in his ears, and cried life, life, eternal life; so when you hear any one talk about their troubles, put your fingers in your ears and cry life, life, eternal life. God bless you for ever and ever. Amen.

Latter-day Saints' Millennial Star.

OCTOBER 15, 1846.

DEAR BRETHREN.—During the last winter, the Council of the Church in America, under the guidance of the Holy Spirit, deemed it necessary to send unto you a number of fellow labourers in the gospel, to aid you in sustaining and in spreading forth the cause of our blessed Lord throughout the British Isles. The greater number of those who were appointed to go, made as speedy preparations as possible, and began to leave for the place of their destination, to commence their labours under the superintendence of the presidency of the Church in England, to whom their letters of commendation were addressed.

Since the above arrangements were made, and in some measure carried into effect, it hath pleased the Lord to direct the council by his Spirit to send unto you, in addition, a deputation of three of their own number, with instructions to regulate and set in order the various departments of the church, and to so dispose the labours and services of the respective gifts and talents as to insure the greater happiness and prosperity of the church.

Elder Taylor and myself arrived here on the third instant, and issued a circular on the same day, which is republished in this number of the STAR to give it a wider circulation. When we sailed from New York, elder Pratt was in Boston, making ready to come. We are thankful that we have once more arrived in safety upon the shores of Old England, the home of our forefathers, to examine the vineyard

which some of us had the honour, a few years ago, to be instrumental in planting. But by dreams and by visions—by word and by letter, did we know in the American wilderness, that all was not going right in this country. The vineyard has been neglected—the watchmen have not been at their post; through liberties which they have taken, the Spirit of God hath left them, and they have been lured into snares by the god of this world. However good their intentions may have been, their wisdom has been turned into folly, in consequence of directing their operations to matters for which they had no license or warrant from the Church or Council. That holy zeal for the conversion and salvation of souls, which ought to burn in the bosom of every man that has been honoured with a priesthood after the power of an endless life, has been quenched and smothered by the chilling damps of a misguided ambition, bequeathing uneasiness, disappointment, and vexation to thousands of precious souls, both within and without the church. This ought not so to be.

The Spirit of God never sent forth men to preach "Joint Stock-ism;" neither did it ever inspire the hearts of our elders to proclaim it; and as an evidence of the truth of these declarations, a damp and a chill came over the minds of the Saints whenever you did it. It has brought darkness and not light, pain and not joy; but when the spirit of God sends you forth, it will tell you to preach the pure and plain principles of the gospel, and to confine yourselves within the circle of your own experience and knowledge. It will tell you to let "heads" and "horns" alone; and he who makes the greatest pretensions to a knowledge of mysteries, understands the least in the kingdom of God. The man of real merit is not anxious to exalt himself, but is content to let his merit exalt him without any personal trouble to do it. Whenever a man tries to exalt himself, you may know that he despairs of his own merit doing it. Some men are above their business—some are above the poor labouring classes, and deem it exile to be in such a field of labour, and some have suffered their vanity to puff them up above their own name. When the young mind becomes tempered with a little more experience in human nature and in bible truth, it will learn that a small stone slew Goliah, and also that precious stones are always small, while large rocks are of comparatively little value. Repentance and baptism should be preached unto men for the remission of sins, and the laying on of hands for the gift of the Holy Ghost. They should be taught to pray in secret, and in their families, both morning and evening. The elders should lay hands on the sick and anoint them with oil in the name of the Lord, that they may be healed: and wherever there is a meek and teachable spirit, whether in our church or out of it, lay your hands upon such an one, if sick, and comfort, bless, and heal; or if there is not faith to do this, leave your peace and blessing upon the distressed and go your way and Heaven will bless you. Let the priests visit the house of each member, and the presiding elders should see that all such duties are performed, that lost or stray sheep may be gathered in. Let vitality be nourished wherever it is found, and he that will live help him to live. Remember, dear brethren, that the care of souls is committed to you, and happy will he be whose garments are pure and unspotted with their blood.

I will inform you that the church in America, though having suffered most cruel and bloody persecutions of late, is now prosperous and happy. She is in the wilderness, with the native sons of the forest, journeying to find a location far from the abodes of *feeling* and enlightened Christians, whose hands are reeking fresh with the blood of saints, prophets, and the martyrs of Jesus. In the vallies of the American Pyrenees or Rocky Mountains does she hope to find a resting place after *fleeing from the face of the serpent*.

Cruel are the wrath and vengeance of men, but more cruel will be the lashes of a guilty conscience, when Heaven makes requisition for blood. The former we have suffered in America, while the deeds of our enemies have given them a legitimate and an unavoidable claim upon the latter. A little more patience and perseverance will therefore enable us yet to see justice in the ascendant, with the diamond of mercy glittering on his brow, and lighting up the countenances of the oppressed with the glow of immortality, and inspiring them to sing —“ We have come up out of great tribulation, and washed our robes and made them white in the blood of the Lamb.”

By the request of some of our friends here I take charge of the publication of the STAR for the present, until elder Orson Spencer arrive from America. He is appointed by our Council to fill that station, and he possesses every qualification requisite to make our periodical highly interesting and useful to every class of society.

Brethren, give us your prayers, that the spirit and wisdom of God may direct all our energies, and that our labours may be a blessing to you and to the world. You have our kind feelings and unchangeable love, with the assurance that we shall spare no pains to give you all necessary information upon the great and important subject of the gathering or the dispensation of the fulness of times.

Your brother in the bonds of the gospel,

ORSON HYDE, President of the American Deputation.

CIRCULAR.

BELOVED BRETHREN,—Having been appointed a mission to visit the Church in England by a special manifestation of the Spirit of God, through the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, in America, with written instructions from under the seal of said council to regulate and set in order every department of said church in this country, according to the wisdom that God may give us.

We are happy to embrace the earliest opportunity of informing you that we, through the mercy and goodness of God, arrived here in good health and safety this morning, and have thought proper to appoint a Conference in Manchester, to commence on Saturday the 17th instant, at ten o'clock A. M. The presiding officers of Branches and Conferences, throughout the realm, are particularly requested to attend, so far as may be practicable, and as many others, both male and female, as may cherish a wish to do so, as there will be business transacted in which the whole body of the Saints is interested.

We would advise the Saints, of whose rights and interests Providence has, to a certain extent, made us the guardians, to patronize the Joint Stock Company *no more for the present*. That is an institution wholly independent of the church, and we do not wish to see a religious influence enforced upon the Saints to draw money from them, with the ostensible design of conveying them to another country, when indeed that money is applied to purposes other than those for which it was subscribed. There are two ways of transacting business—one is with prudence and economy, and another is with wasteful prodigality. At our conference, proper instructions will be given to the Saints upon all these matters.

With feelings of much regard for your temporal and spiritual welfare—with hearts full of sympathy and good will towards you, we have the honour to subscribe ourselves your brethren in Christ,

Liverpool, Oct. 3, 1846.

ORSON HYDE,
JOHN TAYLOR.

P.S.—Elder Parley P. Pratt is daily expected here.

LETTER FROM ELDER DUNN TO ELDER APPLEBY, OF PHILADELPHIA.

The following is the copy of a letter written by elder Dunn, then in New York, to elder Appleby, of Philadelphia, who published the same in a circular with some appropriate remarks of his own, together with a brief statement from elder John Taylor.

New York, August 4th, 1846.

Dear Brother Appleby,—I address you a few lines this morning, which may be for your benefit, as I understand that Strangism is making a division in the branch at Philadelphia. I shall state the facts which I am knowing to, as I was presiding over the western part of the State of Michigan at the time J. J. Strang presented himself as a prophet to the Church of Jesus Christ of Latter-day Saints, appointed, as he said, by brother Smith. He came to the town of Florence, St. Joseph's County, Michigan, on the 5th of August, 1844, and presented a letter to me purporting to come from brother J. Smith. I read its contents, and saw that it did not correspond with the Revelation that is in the Book of Covenants, for it says if he (Joseph) "transgresses he shall not have power except to appoint another." And the revelation to J. J. Strang, purporting to come from brother Smith, appointed Strang's counsellor and gathering place, &c., which the Book of Covenants said he should not do, for if he transgress he should only have power to appoint, and go no further.

And furthermore, Strang's revelation commands the apostles, through J. Smith, to proclaim this my doctrine abroad—the gathering at Voree in Wisconsin. I asked Mr. Strang if the twelve were the apostles? Yes, he said, they were. I asked him if they knew anything about this revelation? He said they did not. I then asked him if he had been ordained a prophet? He replied he had not. I then asked him how he was going to receive an ordination? He replied he did not know. I then said to him, if you have not been ordained you have no authority to act as a prophet, no more than a justice of the peace has before he has been authorized, although he has been elected by the people. He acknowledged to me he had no authority to act as a prophet, and said he must receive an ordination by those who held the authority, and agreed not to say any more about the gathering at Voree until the revelation was sanctioned by the twelve, and that he would return home. But he knew very well that he would not meet with good success at Nauvoo with his letter, and refused to obey counsel after he had agreed to. I then called a conference, and after hearing his side of the question, I arose and told him what I was charged to do.

If any elder came along with a revelation, or taught doctrine contrary to the Bible, Book of Covenants, and Book of Mormon, to counsel them to return home; and you said you would do it, but you have caught yourself, seeing you have refused to do so. I then told him that they had two letter stamps at the post-office in Nauvoo, or else his was a forged one, as I had three letters from the office about the same time his was mailed, which gave me a few chances to test his. His was stamped with black ink, and the letters (or type) were one size larger than the three which I had, and they were stamped with red ink. I called him to the stand, he saw the difference, and his head dropped as if he had been knocked down. I then demanded his license, but he had none to give, for he had never received any. I sent the proceedings of the meeting to Nauvoo, informing them that he was cut off from the church, and it was published. And no more of Strangism was heard of until last fall.

He knowing the movement of the church, and the persecution, took another position, and said he was ordained by an angel at the time brother Joseph was killed, and he has caught some of the uneasy spirits to follow him, and by their little cunning have deceived some honest ones. His last position is no better than the first, for he admits Joseph holds the keys of the kingdom in this world, and in the world to come. Well, how did brother Joseph get the keys conferred upon him? By Peter, James, and John, because they held them last on the earth. Well, if Joseph had the keys conferred upon him by Peter, James, and John, and he (Strang) admits that Joseph holds them in the world to come, I ask how can Strang get the keys, or receive them from any other personage? He cannot, no more than Joseph could from any other than Peter, James, and John, for they held that authority. And I would say to all of the Saints who have not heard of the foundation of Strangism, that the above is verily true, and as a servant of God my prayer is that you may not be deceived by him, for he can no more live than a limb of an oak tree when severed from the body. I do not write this to you as instructing you in the order of God, but to inform you of the course Strang took, that you, by the Spirit of God, may be able to put down every false spirit. I remain, your brother in Christ,

CRANDELL DUNN.

The preceding letter is conclusive evidence of the base and wicked designs of James J. Strang, and it will redeem all who may have been ensnared by his deceptions, except such as possess a spirit similar to his own.

The Saints well remember that one John C. Bennett, whose known corruption and wickedness relieves me from the necessity of commenting upon his character, once warmly espoused the Mormon cause, but for his crimes was disfellowshipped by that people, and afterwards wrote a book exposing their corruptions, as he said. In this book he states that he did not join the Mormons because he believed in them, but for the purpose of finding out their iniquity. This same Bennett, after the martyrdom of Joseph Smith, professed to have received from him a sealed document while he was in good standing in the church, with a solemn charge from Mr. Smith that he should not break the seal until after his (Mr. Smith's) death. Accordingly, after Mr. Smith's death, the sealed document was forthcoming, and it claimed to be a revelation from Joseph Smith, appointing Sidney Rigdon his successor in office. Mr. Bennett contended that this was as it should be, and this revelation was swallowed so greedily by Mr. Rigdon's party that they published it in an extra.

This same Bennett has now joined Mr. Strang as the successor of Joseph Smith, and become his right hand man. We wonder what the renowned doctor has done with his sealed revelation that he said was from God, or if he has embraced Mormonism under Mr. Strang for the same purpose that he said he embraced it before? But "birds of a feather will flock together."

Having had some conversation with elder John Taylor, one of the twelve apostles of the church, who is now in this city, I solicited his certificate to certain things with which he was personally acquainted.

W. J. APPLEBY, presiding elder of the church in Philadelphia.

For the satisfaction of all whom it may concern, I here state, that at the time of Mr. Strang's letter of appointment to the presidency of the church purports to have been written him by Joseph Smith, which was, according to the date of said letter, only about ten days before he was killed, I was with him nearly all the time, and am a member of the only council that could legally act in cases which that letter refers to—that I attended every council that was called in which Joseph Smith presided, after that time—that I did not forsake him—I was with him and Hyrum in prison and in death—that when they fell as martyrs, my blood mingled with theirs, having received four balls in my body. And I do know that Joseph Smith never wrote, nor caused to be written the letter that Strang exhibits, containing his appointment, and I also know that he is an impostor, a false and wicked man. His letter of appointment is a near relative of John C. Bennett's famous revelation. It was brought into being through some such process, and I warn all the Saints to beware of that base and wicked man.

JOHN TAYLOR.

Philadelphia, August 29th, 1846.

COPY OF A LETTER FROM JAMES J. STRANG, TO ORSON HYDE AND
JOHN TAYLOR.

Philadelphia, August 30th, 1846.

Messrs. J. Taylor and Orson Hyde,—Knowing from your public proceedings, as well as otherwise, that you, and others associated with you, claim the right, and are attempting to use the power of dictating all the affairs of the church of Jesus Christ in all the world, not under the directions of the first presidency thereof, but independently; I suggest to you the propriety of publicly shewing by what means you are authorized to act as leaders to said church, and offer to publicly discuss that question with you in this city, or any other proper place that will suit your convenience.

Your answer to this, left at the house of Jacob Gibson, on the N.E. corner of Third and Dock Streets, near the post-office, will receive immediate attention.

Yours respectfully,

JAMES J. STRANG.

ANSWER TO THE ABOVE.

Sir,—After Lucifer was cut off and thrust down to hell, we have no knowledge that God ever condescended to investigate the subject or right of authority with him.

Your case has been disposed of by the authorities of the church, and being satisfied with our own power and calling, we have no disposition to ask from whence yours came.

Yours respectfully,

**ORSON HYDE,
JOHN TAYLOR.**

CONFERENCE MINUTES.

SHEFFIELD.

This conference was held according to announcement on the 13th ultimo, and as we are desirous of laying before you a few of the principle items connected therewith, the following is an outline.

Having assembled in our room, near the Corn Exchange, at ten o'clock, it was moved by elder Sylvester, and seconded by elder Mitchell, that elder Ure preside.

Moved by the president, and seconded by elder Rodgers, that elder Mitchell be clerk. Both motions were submitted to the meeting and carried unanimously.

The president then called the meeting to order and gave out a hymn on the 95th page, after which he engaged in prayer, that we might have the spirit and blessing of Israel's God with us throughout the day in all our proceedings. The hymn on the 10th page was then sung.

The president, after he had made a few remarks, called on the different delegates to represent the various branches of the conference.

Elder Mitchell was then called on to represent the Sheffield branch, which consists of 239 members, including 1 high priest, 4 elders, 16 priests, 6 teachers, two deacons; baptized since last conference 18. Doncaster, represented by priest Emery, 41 members, including 1 elder, 3 priests, 1 deacon; baptized 2. Newhall, represented by elder Ward, 7 members, including 1 elder, 1 teacher. Woodhouse, represented by elder Hall, 41 members, including 2 elders 5 priests, 2 teachers, 2 deacons. Hoyland Common, represented by priest Lee, 18 members, including 1 elder, 2 priests, 1 teacher, 1 deacon; baptized 2. Mathersea, represented by elder Padley, 44 members, including 1 elder, 1 priest, 2 teachers, 1 deacon. Gringley, represented by elder Padley, 14 members, including 1 elder.

The above branches are in good condition with the exception of a few, who have been led by the spirit of the devil instead of the spirit of God, but we hope soon either to reclaim or to lop them off; we shall give them every chance we can, so that if they are cut off the blame will rest upon themselves.

It was then moved and seconded that Rotherham be organized into a branch.

It was also moved by the clerk and seconded by the president, that elder Wood be president of that branch. The motions were put and carried unanimously.

It was moved by elder Ward and seconded by elder Mitchell, that teacher Bower, from Newhall, be ordained to the office of priest. Carried unanimously,

The president of the Woodhouse branch having on former occasions stated his intention of giving up the presidency of that branch, it was then moved and seconded that we accept his resignation, and that elder Leonard Hall be appointed in his place, over that branch. The motions were then put and carried unanimously.

Elder Travis was then requested to continue as the president over the Hoyland Common branch, and that priests Wells and Wharton labour in that region of country with him.

The signs for the spread of the gospel in that part are very cheering, in fact there is Wesperdale and Barnsley where we have some one or two members; at Wesperdale, a gentleman has promised to assist us considerably in a room, if we will continue to supply it with preachers.

The president having a little time, entered into some items in reference to the Saints absenting themselves from sacrament because others did not do right. He referred them to the Book of Doctrine and Covenants, page 147, paragraphs 2nd and 3rd. I want their actions to speak as well as their words; if a man speaks by the spirit of God, it will be accompanied by the power of God. Prayer is essential, especially family prayer. This is a duty very much neglected, no wonder that the enemy gets advantage over them. I feel assured that if we act according to the word of God all will be well. Let love characterize us in all our actions. In consequence of this being our first conference since the general one, I feel desirous to know your minds with reference to myself.

It was then moved by elder Sylvester and seconded by elder Mitchell, that elder Ure continue to be our president, and that we uphold him by our united faith and prayers. Carried unanimously.

The number of officers was then taken, 1 high priest, 8 elders, 17 priests, 10 teachers, 5 deacons. The conference then adjourned until two in the afternoon.

Afternoon Service.

The meeting having been called to order by the president, a hymn on the 189th page was sung. Elder Rodgers then engaged in prayer; hymn on the 161st page was next sung, after which, elders Sylvester and Mitchell broke the bread, while our beloved president made a few important remarks suited for the occasion. He said, I want to give you

an idea what the Lord wants you to do, viz., to forgive one another as the Lord forgives you; if you do not, you have the greater condemnation, by acting on this wise you will be blessed in your sacrament meetings.

Some good remarks were made by elder Rodgers on the nature of the sacrament.

Elders Ure, Rodgers and Mitchell then ordained brother Bower to the office of a priest. Six persons were confirmed by the imposition of hands, also four children were blessed: some oil was consecrated for the anointing of the Saints of God.

The president then spoke on the ordinance of the laying on of hands for the reception of the Holy Ghost, for it is the means which God has established for that purpose in his church. We are to be prepared to meet Jesus, and I pray that you all may be fully prepared for that great and glorious event.

Hymn on the 47th page being sung, the meeting concluded by prayer.

Evening Service.

Having assembled ourselves again in the evening, the president called the meeting to order. "How firm a foundation ye Saints of the Lord" was sung. Prayer was offered up to Israel's God, for a further blessing to rest upon us; another hymn was sung, when two sisters were confirmed by the laying on of the hands of the elders.

Our president then called on the president of the Chesterfield conference to address the meeting. The subject of his discourse was the gathering; an excellent discourse, well suited for the occasion, attentive hearers, all well satisfied with the proceedings of the day, all seemed very loth to part. Not unto us O Lord, not unto us O Lord, but unto thee would we ascribe the glory, power, might, majesty, dominion and kingdom. Amen and amen.

Elder J. URE, President.

Elder H. MITCHELL, Clerk.

NOTICES.

EMIGRATION.—As there are many who wish counsel concerning going to America, we would say to them be not anxious to go this year. We have instructions for the Saints upon the subject, which we shall lay before them in due time. Be content, therefore, for the present, and your contentment to remain here a little longer will be for your benefit.—ED.

All church monies hereafter received for Books, Stars, or for any other publication for charitable or other purposes, or as tithing, will be duly acknowledged through the Star. This will be all the receipt that may be expected, and it will be good and sufficient before any tribunal of law or equity. Till further notice be given, all letters on business, or letters containing Cash or Post Office Orders, must be addressed to L. N. Scovil, No. 12, Gibraltar Street, Liverpool, where they will meet with due attention. As the business of publishing here has been suffered to linger without proper attention and promptness, it has incurred liabilities that now must be discharged, and should have been before this day. The spirit of God is prompt and energetic, and he who possesses it will be so likewise; "but if any man have not the Spirit of Christ, he is none of His." The old books are to be settled up as speedily as possible and laid aside. The agents, therefore, and others holding money in their hands belonging to the church for Books or Papers sold, are requested to remit the same to the above address, with as little delay as possible. "He that is faithful in the unrighteous mammon," may obtain "the true riches." The agents of the Star are requested to inform us by letter how many copies of each number of the paper they wish sent to them, and whether they wish them sent semi-monthly or monthly, with their directions or address in full. An account of all monies received will be reported in our next.—ED.

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THE LATTER-DAY SAINTS'**MILLENNIAL STAR.**

No. 7.

NOVEMBER 1, 1846.

VOL. VIII.

ADDRESS TO THE SAINTS IN GREAT BRITAIN.

IN the last number of the STAR, the Saints were made acquainted with the arrival of myself and elder Hyde, and the object of our mission was briefly hinted at; but as many of them have friends in the West, and contemplate joining the Saints of the most high God in a distant land, I have thought that a few items, in relation to the situation of the Saints in the West would be pleasing to them at the present time.

Brethren,—You have no doubt been informed of our removal from the city of Nauvoo, and of the causes for that removal you may not be entirely ignorant. The ostensible cause was that of persecution; the martyrdom of our prophets, the burning of our houses, the kidnapping of our brethren, and the daily fear that many of the Saints experienced from the hand of the assassin, without an hope of redress for any abuse that might be committed, no matter how flagrant, were among the leading causes of our speedy removal. I say speedy removal, because the project was not new to us; for however strong our attachment might be to our houses and lands, to the city of the Saints, and to the Temple of the living God, yet there were other steps to take in relation to the establishment of the kingdom of God, in which were involved, not only the interest and happiness of the Saints of Nauvoo, but the fulfilment of the ancient prophecies, contained both in the Bible and the Book of Mormon, in relation to Ephraim; and I might add the pouring forth of blessings upon the Saints in general, and the interests and happiness of the world. Time, alone, can unfold this to many, but to us it has been manifested long ago, years before the Temple was completed, and long before the martyrdom of our prophet and patriarch. Many living witnesses can testify that we proposed moving to California, leaving the land of our oppression, preaching the gospel to the Lamanites, building up other temples to the living God, and establishing ourselves in the far distant West. The cruel and perfidious persecution that we endured tended to hasten our departure, but did not dictate it. It jeopardised our lives, property, and liberty, but was not the cause of our removal; and as the people of Egypt thrust the Israelites from their land without understanding their object or mission, so did this mob, madly and ferociously urge us from their midst, though they knew not that in so doing they were carrying out our designs, fulfilling the dispensation of Jehovah, and sealing their own condemnation.

Many a time have I listened to the voice of our beloved prophet, while in council, dwell on this subject with delight; his eyes sparkling with animation, and his soul fired with the inspiration of the spirit of the living God. It was a theme that caused the bosoms of all who were privileged to listen, to thrill with delight; inti-

mately connected with this were themes upon which prophets, patriarchs, priests, and kings dwelt with pleasure and delight ; of them they prophesied, sung, wrote, spoke, and desired to see, but died without the sight. My spirit glows with sacred fire while I reflect upon these scenes, and I say, O Lord, hasten the day ! Let Zion be established ! Let the mountain of the Lord's house be established on the tops of the mountains ! Let deliverance be proclaimed unto Zion ! Let redemption echo from mountain to mountain, from hill to hill, from nation to nation ! Let the world hear ! Let the law go forth from Zion, and the word of the Lord from Jerusalem ! Let the dead hear a voice and live ! Let the captives be set free ! Let the Saints possess the kingdom, and the kingdoms of this world become the kingdoms of our God and his Christ !

I have no doubt but that our persecution will prove a blessing to many, although bitter and cruel, for Nauvoo was a lovely place. Our streets, our houses, our gardens, and farms, were beautiful. There, too, stood in majesty and in architectural grandeur, the temple in which we performed the ordinances for the living and the dead.

The Saints are but men, and many, no doubt, being surrounded with the abundance of the good things of this life, might have been tempted to have made Nauvoo their home. It is pleasant to live in a goodly land, to possess houses, and land, and cattle, and sheep, and to be surrounded with a circle of lovely friends. It is no small sacrifice to leave all and go into the distant wilds ; to depart from our houses, with all our pleasing associations, to dwell in tents, and mingle with the savages of the West. Many might be tempted with the leeks and onions of Egypt, and prefer staying in their quiet homes to suffering affliction with the people of God. Thus were our foes the ignorant instruments of rolling forth the purposes of God, and by their conduct making the Saints feel unsafe and uncomfortable, and desirous to leave a place which was no longer a home unto them. Not but that thousands of the Saints, independent of other considerations, would immediately upon being counselled to do it, have left every thing, trusting in the Lord of Hosts ; but among so large a body of people, there must necessarily be those who, for want of better information, not having improved their privileges, or through undue attachment to the things of this life, might have preferred to remain in their good homes ; whereas this persecution opened their eyes to their true situation, raised them from their lethargy, and gave them another opportunity of improving their talent, and of making their calling and election sure. On the other hand, it is necessary that the wicked should have an opportunity of proving themselves—of deciding whether they are of Christ or Belial—of demonstrating that they are of their father the devil—of filling up the measure of their iniquity, and of preparing themselves for the wrath and righteous retribution of the great Jehovah.

Again, in all gatherings, the chaff and tares are collected with the wheat, and it becomes necessary that the fan should be used to separate the chaff, and the sieve to remove the tares from the wheat. In Ohio, in Missouri, and in Illinois, and at various times in those several States, such siftings have generally removed the chaff and tares, which have collected together under the name of Harris, Russell, Law, Rigdon, Adams, and Strang. These various systems for a time have been very specious to some ; but old birds are not caught with chaff, and if for a time the appearance has deceived, the first storm has invariably scattered them to the four winds ; so that among those several pretenders, who in their turn have risen and fallen, there is nothing left but a name. The floating materials of which they were composed have been flitting from body to body, as each in succession arose, scattering as they went, until there is scarcely a vestige of them found in existence. Strangism, it is true, still has a name ; but it is in the last throes of a miserable existence, struggling with the desperation of dying energy against the king of terrors, and Mr. Strang, like all of his venerable predecessors, will soon end his short career and perish in forgetfulness, while the kingdom of God rolls steadily on, and triumphs amidst opposition in the wisdom, strength, and power of God.

(Continued in our next.)

THE POOR.

For the want of proper information, the Saints in most cases have conscientiously refrained from applying to the parish for the relief of their poor, believing that their religion required them to maintain their own poor, independent of aid legally obtained from any government source. These views are incorrect. Justice and equal rights go hand in hand with all true religion ; they are, indeed, the very bone and sinew of it.

The members of our church are all taxed by law for the support of the poor, according to the amount of rent for which they are rated. This money goes into the common fund, for the benefit and relief of the poor in general ; you, therefore, are morally, legally, and religiously entitled to a proportionate amount of it, whenever your poverty or want may drive you to this refuge ; and if you who are poor and destitute do not apply to this source for help, you are verily faulty, and guilty of imposing a burthen upon your brethren which they are neither able nor willing to bear a second time.

Were it generally known that we provided wholly for all our poor, we should be overrun with paupers ; for there are thousands of people in this country who would join any religion that would feed them. This policy would soon reduce to beggary all who possess any of this world's goods. We wish the poor saved as well as the rich, but we wish neither rich nor poor to join us from any other motive than from a sincere conviction of duty, arising from a firm and unshaken belief that God is with us.

If any should, perchance, be out of the limits of their own parish, and unable to return, they can legally call upon the parish where they then are for assistance to remove them to their own where they have a just claim for relief.—These remarks are not made with the intention of banishing those feelings of charity and kindness from the hearts of the Saints, which have, in many instances, so manifestly exhibited themselves in the relief of the needy and destitute ; but that wisdom and prudence may be the guide of your charity, and that every object of distress may have claim upon your liberality, so far as your circumstances, in justice to yourselves, will reasonably allow.

A certain brother has just related to us a circumstance which we will here relate, to correct an abuse too common in many parts :—A member of a certain poor family died not far from this town. Silk and crape to a considerable amount were purchased for mourning dresses, &c. ; then application was made to the church for money to bury the dead, alleging that they were poor and had no means to do it. This was not right. A false pride, supported by the custom of the country, imposes a tax upon many for things wholly unnecessary, which robs them of their money and their bread. There is room in every affectionate heart for all the sorrow and mourning which the loss of friends or relatives can inspire, and an outward display of mourning robes is but to be seen of men. If the heart be not right, no outward dress can make it so ; if the heart be right, all is right. Mourning attire is soon laid by, but pure affection lives for ever.

A country whose poor are numerous, because of the density of its population, and not affording sufficient means for their support, ought to favour the immigration of its subjects (which would be greatly for its interests) to such portions of its territories as may be vacant. There the poor and destitute could find a field of labour in which, after a little time, they could not only benefit themselves, but abundantly repay their government for all the facilities extended to them, by bringing into cultivation the soil that now lies without an inhabitant—exporting their home commodities and inviting the importation of foreign productions, and thus swell the revenue of the state. England has the vacant territory. She has the ships to convey her poor and loyal subjects to its distant shores, and money to provide them food and implements of husbandry, till they convert the waste howling

wilderness into fruitful fields and gardens, teeming with nature's richest bounties. Then would the poor bless their Queen, their country, and their God ; then would joy and gratitude swell those generous hearts that are now filled with sorrow and despair for want of employment, for want of bread.

How pleasing must be the reflections of that sovereign whose energies have been successfully directed to the relief of her poor subjects ! She sees them elevated from the abodes of poverty and wretchedness, to homes of peace and plenty. Well may she congratulate herself upon becoming a "nursing mother" to those who were ready to perish ; while from the eternal throne on high, her deeds are noted in words rich with approbation—"for as much as ye have done it unto one of the least of these my brethren, ye have done it unto me."

According to the late Oregon treaty, concluded between the United States Government and that of England, the beautiful island of Vancouver, on the coast lying between latitude 48 and 51 degrees north, and nearly as large as Ireland, falls to the British crown. The climate of this island cannot vary materially from that of the south of England, being surrounded by water and fanned by the soft and balmy breezes of the great Pacific, it must be very congenial to the health and constitution of the English people. It is inhabited, at present, only by a few savages, and has a small fort or trading post connected with the Hudson's Bay Company. It has the best and almost the only safe harbour on the coast, except that of San Francisco in Upper California. Its fisheries are, so far as discoveries have been made, equal, if not superior, to any in the world.

The Government of the United States is doing much to favour the settlement of its territories on the Western Coast, and even to settle territory now in dispute between it and the Republic of Mexico. Their motto is, " Possession gives a pre-emption right." While, therefore, the United States do manifest such a strong inclination, not only to extend and enlarge their possessions in the West, but also to people them, will England look upon her possessions in those regions, lying vacant to invite the roaming pioneers from the States to take possession, without making a successful effort to maintain a balance of power in that quarter, destined at no very distant period to command the trade of China. Time must determine : yet it may be presumed that this view of the subject will not escape the notice of the wise and able ministers of her Majesty's Government.

READER, REFLECT!

Why did the potatoe crop in England, Ireland, and Scotland perish and rot in a night ? Why are cattle seized with a strange disorder, and thousands die therewith ? Why the corn of Scotland blasted ? Why the mighty tempests on the ocean sending thousands to a watery grave ? Why perish the fish on the American coast for five hundred miles in extent ? Why the rumbling of earthquakes and volcanoes in the bowels of the earth ? Why the numerous and extensive conflagrations throughout the world ? Why so many wars, riots, and mobs ? Why does famine stare the fairest portions of the earth in the face ? Why are so many horses dying of a disease in the United States, resembling that of the potatoes of this country ? Because the angel hath flown in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth ; and to every nation, kindred, tongue, and people, saying with a loud voice, fear God, and give glory to Him, for the hour of his judgment is come.

Oh, ye elders of Israel ! can you be silent or indifferent while the judgments of God are so manifestly abroad in the earth ? Will you not raise your voices as with the sound of a trumpet, cry aloud, and spare not, while it is called to-day ? Will

you be idle when the fields are white already to harvest? Will you dabble with things beneath your office and calling, while the anger of God, like a dark and gloomy cloud is rising over the nations? There are elders who are not magnifying their calling: "Their works are in the dark, and they say who seeth us, and who knoweth us?" But all things are known unto God, and his servants will also know: for he that is faithful and true will have the spirit and wisdom of God; but he that is slothful and impure will be so barren that his leanness will be discovered. There are those, however, who are seeking with all their hearts to build up the kingdom of God, and to do good. Their reward awaits them, and their blessings are sure, if they be not weary in well-doing. The reward of those who have dis-honoured their calling, and have defiled their consciences, also awaits them: for, "Now is the judgment of this world, and now shall the prince of this world be cast out." Some are preaching that the Saints should not emigrate till they go themselves, and are making secret covenants to that effect, &c. How foolish is this manœuvre! That elder does not know that he will even go himself; but if he knew his own duty, and was willing to do it, he would teach the Saints to emigrate whenever the authorities of the church counselled it, regardless of his own individual wishes, or *unauthorised covenants*.

It is very hard for some men to abide the counsel and instructions that are given them. It seems that they are resolved, in some way, or in some shape, to go beyond their limits. On receiving their charge previous to going forth into the vine-yard, they covenant and promise in all solemnity to keep within the limits of their instructions; but as soon as they get out of sight and hearing, they begin to preach *beasts, heads, horns, goats, &c., &c.* This betrays a pride and an ambition, such as Lucifer had when he said, "I will redeem the world and save all men, only give me the glory." Wherefore, humble yourselves, under the mighty hand of God, and in your humiliation rise to celestial honours.

THE TWO MARTYRS.

I came to the place where the two martyrs lay,
And pensively stood by their tomb;
When in a low whisper their spirits did say :
How sweetly we sleep here alone.

When told by the Saviour to publish on earth
The pure testimony again ;
With hearts of rejoicing we gladly went forth,
Enduring all things for his name.

We wandered as exiles and pilgrims below,
To publish salvation abroad ;
Endeavouring the trump of the gospel to blow,
Preparing a people for God.

But when among strangers in prison we lay—
And promised protection by law ;
A lawless banditti soon made us their prey,
Our bodies they pierced with ball.

Go tell to our brethren and families dear,
To weep not for Joseph though gone,
Nor Hyrum, for Jesus through scenes dark and drear,
Has safely conducted us home.

The tempest may rage, and loud thunders may roar,
And gathering storms may arise ;
Yet calm and serene and with peace to our souls,
The tears are all wiped from our eyes.

Latter-day Saints' Millennial Star.

NOVEMBER 1, 1846.

THE JOINT STOCK COMPANY.

As this institution is now a subject of much investigation and interest among the Saints, we take the liberty, as a servant of God, to express our views in relation thereto. We have freely expressed them to the president, and also to the directors, and have given them our counsel, yet we feel it due to the people at large to make known unto them the true spirit and condition of its affairs.

This company is a body corporate by an especial act of parliament, having its by-laws and its officers, with power to direct its own course, and to manage and control its own affairs. The church in this country is not an incorporated body, and, therefore, as a body cannot by her spiritual authorities procure its dissolution without the concurrence of two-thirds of the shareholders. The church cannot participate in the profits that might arise by trade, &c.; neither can she be held responsible for any of its liabilities or losses; neither can any of her members, unless they are shareholders, and have signed all the requisite papers and documents.

This company was begun to be established without our consent or knowledge in America. But when it was declared that its design was to raise a fund by subscription from such persons as might have money to spare, to establish manufactories in Nauvoo or elsewhere, in America, for the employment of the poor, it met our approval, and we bade it "*God speed,*" thinking that the shareholders might realize something in the shape of profits in a few years. But since that time its purposes have been materially changed. A very unwise policy to trade by sea has sunk the greater part of the capital actually paid in. There was also about three hundred pounds expended to procure its charter, while other companies, of a similar kind, have been chartered or registered with three times the amount of capital, at an expense of little more than one hundred pounds, as we are credibly informed.

This Company might have done well enough if it had postponed the awarding of salaries to its officers until it had accumulated profits sufficient to warrant it; or if the business had been managed in a wise and prudent manner, and large amounts of money not loaned, *contrary to law*, to irresponsible men who have since eloped and left them *minus*; and being unable and irresponsible themselves, having given neither bonds nor security of any kind, the shareholders will have to lose the amounts which they have paid, unless those shareholders who have not as yet paid anything, shall feel disposed, from a sense of justice, humanity, *equal rights*, and equal burdens, to come nobly forward voluntarily, and contribute to help such as have borne the burden in the heat of the day. The directors have power to compel, by law, those shareholders who have not as yet paid anything, to hand over a proportionate amount of the losses and expenditures of the company, that all may be equal in bearing the burden, and they were about to do it; but to save cost in law, and to save any unpleasant feelings that might arise through compulsory measures under existing circumstances, we have interposed

our counsel to stay any further legal proceedings. And as we have *most emphatically* advised a dissolution of the company, we also, with the same emphasis, advise and counsel the shareholders to contribute to the aid of others who have suffered in this enterprize. We also counsel all those who have paid into the "Joint Stock" fund, whose circumstances will allow them to consecrate the same, not unto God, nor to the church, for neither would get anything, for the best of all reasons, there is nothing to get; but consecrate it to the Joint Stock Company or Sinking Fund, and let two nothings come together; and, as the Lord hath said, "Gather my Saints together unto me, those that have made a covenant with me by sacrifice." Perhaps through the sacrifice that you are now asked to make, you may be considered in the future prosperity of the church and helped to be gathered with the Saints.

All shareholders who are willing to sign off and sacrifice the amount which they have actually paid in at this place or any other, to said company, will please signify the same, by letter, with the amount thereof, to the editor of this paper, together with a statement of the place of payment, to whom paid, and date or time when paid, and all who may feel disposed to contribute to the aid of those who have suffered, may send or pay the same to the editor as above. Those who sacrifice the amount paid, and those who contribute to help such as must be helped, will receive a faithful acknowledgment of the same through the STAR. All who may have collected monies by loan or donation, for the payment of any liabilities, are requested to forward the same to us hereafter. All letters pertaining to the office, or to business of any kind, must be addressed to Orson Hyde, 135, Duke-street, Liverpool. Elder Scovill will not be here.

It now becomes our painful duty to lay before the church in England an act of the Council of the Twelve Apostles, in the American wilderness.

Camp of Israel, Council Bluffs, July 16, 1846.

The Twelve in Council, this day, voted that Reuben Hedlock, and Thomas Ward, be disfellowshipped until they shall appear before the Council and make satisfaction for their repeated disregard of Council.

A true copy of the record of the Council.

WILLARD RICHARDS, Clerk.

TO THE EDITOR OF THE MILLENNIAL STAR.

Dear Sir,—Will you allow me, through the medium of the STAR, to communicate to the shareholders of the Joint Stock Company, my sentiments on the subject of its rise, progress, and anticipated dissolution?

Beloved brethren and friends,—I did hope, and do still believe, that this association proceeded from the dictates of God's spirit, through benevolent minds; that it was begun in wisdom, and had for its objects (or contemplated only) the well-being of the Saints, and the upbuilding of the kingdom of God; the employment of the industrious poor in manufactories; and the gathering of the people of the Most High. It originated from a principle of love, therefore, it was from God, for He is love.

Unfortunately before the society had attained strength, even before it began to move, nearly three hundred pounds were expended in law! to obtain a "complete registration," or enrolment in the records of British laws, that it might be recog-

nised—a legal establishment ; and in extending our simple code of laws, by which we had agreed to be governed, into a deed of partnership, the spirit of our first resolutions was buried in legal verbiage—lost sight of and subverted—property qualifications substituted for equal rights—a man's intelligence and power measured and prized just according to his wealth, or the number of shares he possessed ; and in voting, a show of hands, which is often an expert mode of carrying the election of a favourite nominee, substituted for vote by ballot, by which all, without giving offence, can give a free and unprejudiced vote, actuated by justice and truth, according to their best judgment, and uninfluenced by fear.

And whereas it was our intention originally, that “the two keepers of keys, trustees, or cash-keepers, were required to give approved bond.” In our *legal* deed this was altogether overlooked, and the treasurer might run away with £500 or more, and no one left to be responsible for his misconduct. Again, though a treasurer had been so appointed, he was never installed into office ; the money was received and kept by another who was equally irresponsible ! How much has been so kept, and how spent ?

To all these irregularities I was not a silent spectator. To the utmost of my influence and power, even after I had resigned my office of director, did I oppose these things ; and still more the additional burdens of THREE *salaried officers*, who themselves were directors, and, of course, had the power to vote for their own salaries—about *seven pounds per week* ! which, with nearly *three* pounds more for rent and taxes, must all be drawn from our slowly accumulating capital—the hard won earnings of the poor ; since, as yet, there had been no increase in the shape of profits—no exertions had been made—no business had been done. Inactive ease lounged listlessly—activity and enterprise were fast asleep, and thus have eighteen months gone past ; would that I could add, without injury to you, save the loss of so much precious time. These salaries, I presume, have not been drawn by the officers more than six months.

The gathering appeared almost lost sight of. The royal offer of our beloved brother Russell, of the noble ship “Zion’s Hope,” was, in weakness of faith, rejected and referred to a more distant day, and thus was one hope of the Saints lost, and others disappointed ; and instead of those great and noble objects and actions, were we on the eve of becoming extensive hucksters ! dealers in eggs and butter !! Thank Heaven and the “shepherds who care for the sheep,” deliverance was at hand.

Have I not shown you enough (though I have not exhibited all) to satisfy you that we had departed from our original plans and purposes — from the building up of a people, to the elevation of favourites, and the gratifying of sordid and selfish interests—from light to darkness, our leaders had “dwindled into unbelief.” But enough of this. While we cry “save us from such friends,” we do not feel to crush a fallen foe.

Is it not now manifest, that more than “two-thirds of the capital actually paid up, has been expended and dissipated—squandered and gormandized—supporting the most indolent ease that I ever witnessed, misnamed business, that it is high time to pause, dissolve, and divide the little of your bard-earned capital to its rightful owners, or appropriate it to any other object on which you may be united to carry out your original plans, even the great designs of God. I feel assured, that by the light and intelligence of God, ministered unto us by His sons who have come from the Far West, we may yet be enabled to forgive our enemies, inasmuch as they may have “done it ignorantly”—to pray for them that they may be saved, if they continue penitent, humble, and obedient—making restitution as fast as they can ; and we shall yet arise and advance, by the might and majesty of Heaven’s God and of His sons, meeting and overcoming all opposition, conquering every foe, saving every honest friend, and enduring faithful unto the end—if end there be of ought there is but sin. Yea, we shall, by “patient continuance in well doing,” rise and advance into the full blaze of celestial light, a cloudless and eternal day, increasing in knowledge, glory, and power—becoming one with Christ, as he is one with God. Even so. May Heaven bless you. Amen.

P.S.—Since I wrote the above I have received a welcome letter from our brother Joseph A. Stratton, of St. Louis, late president of the Liverpool conference. After relating how hard it was to be deprived of the pleasure of accompanying the camp of Israel when he had made preparation, and that he had, in obedience to counsel, gone to preside at St. Louis, where the Saints were making great exertions to follow the camp, he adds, "Present my kind regards to the Saints in Liverpool, whom I love. The testimony that I bore while in your midst is true; this is most assuredly the work of the great God, destined to roll on till the whole earth is revolutionized. I have never felt better at any period of my life than I do at present. It is good to serve the Lord and keep his commands. *Let us seek to do right and we have nothing to fear.*"

T. D. B

TO THE EDITOR OF THE MILLENNIAL STAR.

Sir,—I think it due to the public to state my feelings frankly in relation to certain things that have transpired here, in order that they may be on their guard, and be no longer deceived by specious pretences. The Saints in this country have had almost unlimited confidence in elder Hedlock, thinking that he was the representative of the Twelve here. Elder Hedlock was sent here to preside over the church, as their spiritual adviser; but in respect to the shipping and other transactions he had nothing further to do than to promote the interest of the Saints; if, in doing that, he could benefit himself, of course we could have no objection; but, on the other hand, if he unwisely, and without our knowledge, advice, or approbation, entered into speculations that were unwise or fraudulent, wherein he involved himself and his friends in pecuniary embarrassment, we, as a matter of course, cannot feel justified in meeting his engagements, or becoming responsible for debts contracted either fraudulently or in good faith, connected with his own individual enterprize. These are his own affairs, and with him his creditors must have to do, and not with us.

I am very sorry to find that elder Hedlock has descended so far from his high and holy calling as to betray the confidence placed in him, and to sell his birthright for a mess of pottage. I am sorry on his own account, and would to God that it were otherwise. Elder Hedlock might have occupied an high and exalted situation in the church, both in time and in eternity; but he has cast from his head his crown—he has dashed from him the cup of mercy, and has bartered the hope of eternal life with crowns, principalities, powers, thrones, and dominions, for the gratification of his own sensual appetites; to feed on husks and straw—to wallow in filth and mire—and for the possession of the hope of the hypocrite. I feel to sympathise also with many of the brethren who may have been deceived by him, and have suffered in a pecuniary point of view; and I wish I could say that I had a hope that Mr. Hedlock is still honest, and will meet his engagements in a future day. I have no such hope, and I feel in duty bound to express my feelings frankly in relation to this matter. Mr. Hedlock professes to be honest in his words, but his works seem to deny it. Having heard that he was in the city of London, I visited him since my arrival in this country, for the purpose of seeing what his views, feelings, and designs were. He professed to be very honest, but unfortunate; he said that he was willing to render an account of everything. I asked him for an order for twenty pounds that was due to him in Liverpool (as he was very much indebted to the church), he said he would give it to me or anything else that I wished. I obtained an order and a stamp receipt for the sum, and forwarded it to Liverpool; but by the same mail, an order was sent to the same firm, ordering them not to pay it; from this proceeding it was evident that he wished to

act dishonourable, and I thought it a duty devolving upon me, to give this information to the brethren, lest they might hereafter be deceived by him.

JOHN TAYLOR.

LINES BY ORSON HYDE TO HIS WIFE.

PUBLISHED AT THE REQUEST OF SOME FRIENDS.

Oh, M! thou aggrieved one, whose love is so pure,
Whose heart, like a fountain, that flows always sure ;
Thy mind with much care has oft'times been opprest,
And thou, like thy Master, hast no place to rest.

A stranger and pilgrim on earth, doom'd to roam
With men of the forest to seek for a home ;
In far distant wild-woods were nought can be heard,
But yells from the savage and screams from the bird.

From house and from garden where nature did bloom,
Where roses and lillies exhal'd their perfume,
Hast thou, by the Anties most savage and wild,
Been driven away like a creature that's vile.

Remember, thou exile, that God is thy friend,
His mercy from heaven to thee he doth send ;
His Son has been given, and thee he'll sustain,
'Till death end thy contest, yet still thou'l remain.

Remain as a witness in Heaven's high court,
Where deeds done by mobbers shall meet their deserts ;
Their crimes, dark and cruel, are mark'd on the page,
Awaiting adjustment from youth and from age.

Thy rulers have counsell'd and aided their cause,
By letters most specious—subversive of laws ;
Their guilt stands recorded in letters of blood,
And cries from their victims have reach'd up to God.

Though they, like a Judas, perchance may relent,
When storms in their rage like the demons are sent ;
They then vainly strive all that rashness to check,
To which they gave license in hopes of respect.

Oh treacherous sycophants ! where is your home ?
And where are the thousands that with you are one ?
Where martyrs are bleeding and murderers go free,
Oh ! there are your quarters, the whole world may see !!

To the wife of my bosom these lines are address'd,
I left her encamp'd in a vale of the West,
By the shores of Missouri's dark waters so rough,
Near the old Indian village pronounc'd Council Bluff.

Though the ocean's proud billows between us now rise,
Yet Hope's brightest visions appear to mine eyes,
That time's rapid flight through God's mercy and grace,
May bring me in safety to her warm embrace.

TO ELDERS HYDE AND TAYLOR.

[The following letter is from our worthy and much-esteemed brother, elder Stratton, who presides over the Saints at St. Louis. He gives a statement of the troubles in Nauvoo that may be relied on. He is well known in England, having been a successful labourer in the gospel here between one and two years.

Were this inglorious triumph of mobocracy to end the scene, its votaries might congratulate themselves, after being driven from the field on three successive days by one-fourth of their numbers, upon the splendor of their achievements. But as all these matters have to undergo a future examination before the Chief Executive of heaven and earth, I envy not the honours that will clothe them at that day.

Governor Ford's most disgraceful and dishonourable letters, written to A. W. Bab-
bitt, Esq., and to the *Warsaw Signal*, last spring, indirectly gave license to all this
trouble, and he has a bloody account to meet at some time, whenever the voice of
justice can be fully heard. If the eye of justice does not also discover his official
robes stained with the blood of the murdered Smiths, I must confess that truth does
not guide my vision.]—ED.

St. Louis, September 23, 1846.

Beloved Brethren,—I have delayed writing to you up to the present time, on account of the renewal of difficulties in Nauvoo and vicinity, Illinois ; and wishing to be able to communicate to you the result of those troubles, which, in a measure, I am now prepared to do ; and as you have, doubtless, had no account of the proceedings there, except what may have reached you through the public press, I think it will not be amiss in me to present you to a brief outline, as I may be in a position to communicate some items that have not otherwise reached you.

I will commence with the appointment of Mr. Carlin to the office of constable, which was effected by a magistrate in Green Plains. It seems strange that such an appointment should have been made, when we consider that there were two duly elected constables in the precinct, who were more than sufficient to execute all the business ; but, I conclude, they were not willing to act the cats-paw for the mob party ; or, if willing, were not considered qualified for the business that was to be entered into—perhaps not thoroughly versed in mobocratic principles. Carlin was first sent to Nauvoo with writs for three of the new citizens, namely Clifford, Furness, and Pickett. The men were found and the writs served ; but before leaving the city, Pickett was informed by one of the party who had accompanied the constable, that there was a plot laid to destroy him, and that he was sent by one of the leaders of the mob to acquaint him with it. Pickett, on learning this, asked the officer if he was willing to guarantee his safety, when he replied in the negative ; consequently he refused to accompany him. I am not informed that any force was exerted to compel him, but Carlin, with the other two prisoners, left immediately. While on their way to the magistrate, they were met by a large body of armed men, who were lying in wait for them. They called out loudly for Pickett, but finding themselves disappointed in their expected prey, they turned upon Clifford and Furness, and it was with the greatest difficulty their lives were preserved. As to the charge against them, it was a miserable farce, something about an old gun. They were, of course, discharged and returned to Nauvoo. Carlin then immediately set about collecting a posse of men to go and arrest Pickett. When the people of Nauvoo learned what was going on, they sent Pickett, accompanied by a few friends, to the magistrate by whom the writs were issued, but that dignitary at once refused to take him into custody.

The inhabitants of Nauvoo, considering that they had done all that could in justice be required at their hands, and seeing it clearly evinced that the object of Carlin and his

posse was not to take Pickett only, but a pretext to enter the city with a body of armed men to commit violence on persons and property therein, determined to offer resistance and prevent their entering. In the course of a few days, Carlin, at Carthage collected a force of about seven hundred men, who were placed under the command of Col. Singleton, of Brown county, Chittenden, of Adams, and others. While these proceedings were taking place, a deputation was sent from Nauvoo to the governor, to lay before him the nature of the difficulties, and to solicit assistance. The governor ordered Major Parker, of Fulton county, to repair to Nauvoo immediately, and to take command and defend the place against the mob—for such the governor and Parker both declared them to be. As soon as Major Parker arrived in Nauvoo, he issued a proclamation, commanding the mob to disperse, stating that he was ready to assist in executing any writ that might be required in Nauvoo, and that such could easily be effected by four men; but notwithstanding the mob did not disperse, and their numbers were daily augmenting. A treaty of peace was next attempted, which ended in Col. Singleton and Chittenden agreeing to the proposals of the people of Nauvoo, which were that the Mormons should leave Nauvoo in sixty days; and when the mob refused to accept it, Col. Singleton and Chittenden both withdrew, declaring in a letter, that they considered the people of Nauvoo had done all that could in justice be required of them. Major Parker and the citizens of Nauvoo fearing they would not be able to defend the place without a reinforcement, dispatched another deputation to the governor, who ordered Major Lloyd of Quincy to call out a supplemental force to put an end to the troubles in Hancock county. But the Major, instead of doing as ordered, took only two individuals with him from Quincy to Nauvoo, thinking they would be able to bring about a compromise. They visited the mob camp, and on their return to Nauvoo, told the people that they were in the right, and that the proceedings of the mob were illegal. "But," says Major Lloyd, *that high-minded officer of the state*, "you had better surrender—they are too strong for you; but if you will fight, I will appoint Mr. Clifford to command. I will go to Quincy." Major Parker left at the same time for Fulton county to try to raise more aid; but the time had come when the force of arms must be tried. On the afternoon of the 10th instant, the mob drew up within about three quarters of a mile from where the Nauvoo forces were stationed, when a few cannon shots were exchanged, but with little effect, after which the mob withdrew.

From the last information that I have received, I conclude that the mob number about eight hundred, and the Nauvoo party about three hundred. The mob had six pieces of cannon, and the other party five *things* which they had made out of *some old steam-boat shafts*. On the 11th the fight was renewed, and the mob compelled to retreat. Report says there were fifteen of the mob killed this day—one being Capt. Smith of the Carthage Greys. Of the Nauvoo party only one was wounded, and but slightly in the foot. On the 12th all the forces of the mob were drawn out, amounting to about 1000, and marched up to the front of about two hundred and fifty of our party (it is asserted by those engaged this day, that there were not more than this number in the field in defence of Nauvoo) and commenced firing. The engagement lasted an hour and a half, when the mob retreated and left the field. All acknowledge that the Nauvoo party fought valiantly, repulsing the enemy at every point. I have not been able to learn what the loss of the mob was on this day; but it must have been considerable. The Nauvoo party lost three of their brave boys, namely, William Anderson and his little son, fifteen years of age, and a brother Norris, a blacksmith. A few wounded, but none mortally. On the 13th, a few shots were fired into the mob camp.

On the 14th, a company of men arrived from Quincy. They came to settle the matter without the shedding of any more blood. A treaty was finally entered into; the stipulations of which were, that the Mormons and all the citizens who had taken part in favour of Nauvoo, should lay down their arms and leave the state in five days, their arms to be restored to them as soon as they crossed the river. A committee of five would be allowed to stay in Nauvoo to settle the business. The mob were to be allowed to enter the city and see that this treaty was complied with on the part of the people of Nauvoo.

On the 17th, this victorious army, amounting in all to 1625, entered the subdued city *in all*

the pride, pomp, splendour, GREATNESS AND GLORY OF A MOB!! Most of our brethren left the same day. They have had to leave most of their things behind. Some have gone up the river, and some have gone down, while others go into Iowa, but they are not allowed to stop in Lee county. The governor has sent a company to see them safely through it. The sufferings of our brethren through this difficulty have been almost insupportable; and what it may yet be, time must determine. But my heart is sick at the contemplation of the subject that I have been writing about—the triumph of mobocracy, and the distress brought upon an innocent people. But let us rejoice, there is a day of righteous retribution which I pray God to hasten on.

We have news from the camp up to the 12th instant, but nothing of any great importance. Those in and about Council Bluffs have enjoyed tolerably good health; but there has been considerable sickness in the Pisgah Settlement; though I have heard of but few deaths. There has been quite a number of teams sent from the Bluffs to Nauvoo. It is about time for their arrival. We, St. Louis folks, are getting along just about as when you left. Good order and good feeling prevail. I never saw a branch so large in which there was so little trouble. We are longing for spring. But I must conclude. My kind love to all the Saints.

I am, as ever, dear brethren, your humble servant, friend, and brother,

JOSEPH ALBERT STRATTON.

P.S.—A MIRACLE.—In the very midst of these troubles, Esq. Wells came forward, publicly declared his faith in Mormonism, and was baptized by elder Babbitt, and has now gone West.

[Esqr. Wells, the gentleman referred to in elder Stratton's letter, is an old acquaintance of ours—has resided in Nauvoo and in its immediate vicinity ever since the place was settled—was the original owner of the land on which the Temple stands, together with that on which a considerable part of the town was reared. He has been an eye and ear witness to all the scenes that have been enacted there; is acquainted with our difficulties and with the causes thereof; has been an acting magistrate ever since, and before a Latter-day Saint resided in Hancock county. He is a gentleman of wealth, influence, and respectability. In the midst of our hottest troubles he has publicly confessed his faith in the everlasting gospel, received baptism, and been confirmed a member of the church of Jesus Christ of Latter-day Saints. We send unto him our best compliments, and tender him our cordial congratulations upon his union with us; and, although his religious career began in a storm, God grant that it may end in calm.]—ED.

LETTER TO L. N. SCOVILL.

Shelton, Staffordshire, October 12th, 1846.

Sir,—I received the circular sent to me by Messrs. Hyde and Taylor, requesting me to pay to you the sum of £2 17s. 6d., due for Books and Stars.

Now I write to ask you to send me a statement of the accounts for six of the last consecutive months that I and Ward corresponded together; the date of sending of parcels, and remittances of cash by me.

If you cannot furnish me with the above, I should feel grateful if you would apply to Thomas Ward, or give me his address, for I think he would cheerfully respond to my requirements, unless something has materially changed his disposition.

I well remember the last epistle that I sent to him, promising that I would remit the balance when I had the power, but owing to adversity and indigent circumstances, I have not had means in my hands yet of liquidating the same. There are others who owe me

a good sum of money whom I employed as local agents, but I despair of ever receiving any from them, as they are indigent like myself.

But comply with my request, and have patience with me, and I will pay you all.—Yours truly,

WM. WRIGHT.

REMARKS ON THE FOREGOING LETTER.

It is but just that a correct statement of the items of the accounts in the above letter, with the dates, &c., be rendered; yet, it is but a miserable apology for an agent, to whom goods have been entrusted, to plead adversity and indigent circumstances in extenuation of his delinquency. There is no connexion between adversity, indigent circumstances, &c., and a plain business transaction as an agent for another. But for an agent to apply money or goods thus entrusted to him to his own private use, and to allow others to do so likewise, without the consent or permission of the owner, betrays an intimate alliance with a loose and dishonest spirit that can have no connexion with the kingdom of God. A man may steal his neighbour's goods, and his neighbour only lose their real value; but an agent may convert his neighbour's goods and money to his own use, by which the owner not only loses their real value, but with it also all his confidence in the agent. Thus, a man loses more by an unfaithful agent than he does by the thief, allowing each to take the same amount in value.

After the present number of the STAR, there will be different arrangements made. Necessity compels us to take another course; for we wish to continue its publication for the benefit of those who wish to do right, and for any others who wish to know the truth. There was a debt of £50 due the printer when the STAR fell into our hands which we must meet, and we have no source to draw on except upon our agents. There is also a debt of £30 due the bookbinder for labour done that we shall have to meet, and the means that we depend on for this are in the hands of agents, according to the books.

Were the above letter the only instance of the kind, we would never have placed it before the public. But there are many of a similar character and to a considerable amount also. This has forced us to speak out and make an example of one, that others may make an exertion to build up the kingdom, and not themselves at the expense of the kingdom; for this would look like being unprofitable servants indeed.

This is the last number of the STAR that will be forwarded to those agents that are considered inattentive to its interests, without the money in advance.

SONNETS.

Son of man, set thy face against Mount Seir, and prophecy against it, and say, I will lay thy cities waste, and thou shalt be desolate.—*Ezekiel*.

Go search and say, ye sceptics who find fault,

Why lands once *fertile*, are now *ruins wild*;

Lo! Sodom's Dead Sea's sulphurous *asphalt*,

Bab'lon's *marshy fens*, and *tumila pil'd*,

And Petra's *rocky tenements* forlorn.

The wand'ring tribes of *Esau's cursed race*,

And Jacob's sons without a *resting place*—

Of all their *cities*, *COMMERCE*, *GLORY*, *shorn*.

Say, why thus cursed, scatter'd, and o'erthrown.

Go to the *sacred page*—there learn their *doom*,

Their sins disgrace, their tears could not atone,

Till the *refreshing rouse* the dormant tomb.

Say, sceptic, say, are monuments like these

The congeurations of the mind's disease.

LYON.

And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth; distress of nations with perplexity, the sea and the waves roaring; men's hearts failing them for fear.—*Christ.*

Go ask, ye sages of the latter-day,
 Why doth the *herds* now *perish* from the stall;
 And why grim *pestilence* stalks in dread array,
 And tens of thousands 'neath its influence fall:
 Say why the *seed* now *rots* beneath the *clod*
 And meagre famine tracts the putrid sod.
 Or why the *haughty folk* in *langour* dread
 The cry of *millions* *famishing* for bread;
 Or why alarmed at *war's* blood-thirsty ire,
Earthquakes, mock suns, and rainbows during night—
 With all the sick'ning ravages of *fire*,
 Nameless *opposing creeds*, and *priestly might*.
 Say, are not these forebodings of that gloom
 Long since foretold, presaging the world's doom.

LYON.

Kilmarnock, Oct. 10th, 1846.

Women do not transgress the bounds of decorum so often as men; but when they do, they go greater lengths. For with reason somewhat weaker, they have to contend with passions somewhat stronger: besides, a female by *one* transgression forfeits her place in society for ever. If once she falls, it is the fall of Lucifer. It is hard, indeed, that the law of opinion should be most severe on that sex which is least able to bear it; but so it is, and if the sentence be harsh, the sufferer should be reminded that it was passed by her *peers*. Therefore, if once a woman breaks through the barriers of decency, her case is desperate; and if she goes greater lengths than the men, and leaves the pale of propriety farther behind her, it is because she is aware that all return is prohibited, and by none so strongly as by her own sex. We may also add, that as modesty is the richest ornament of a woman, the want of it is her greatest deformity; for the better the thing, the worse will ever be its perversion, and if an *angel* falls, the *transition* must be to a *demon*.—*Lacon.*

MARRIED.—On the 18th of June last, at St. Louis, by Joseph A. Stratton, Minister of the Gospel, Mr. James Kaye, to Miss Ann Forrester, both formerly of England.

NOTICES.

We are happy to announce the safe arrival of Elder P. P. Pratt, in Liverpool, on the evening of the 14th inst. He is in good health and spirits, and very happy in the anticipation of meeting his old friends in England.

However faulty Elder Ward's course may have been heretofore, we are happy to say that he has manifested a good feeling and a good spirit since our arrival, and has abode by our counsel in every particular since that time. Would to Heaven that we could say the same of Elder Hedlock.

The balances due to the office on the 5th inst., at which time the publication of the STAR fell into our hands, will appear in our next, with the name and residence of the agent. A remittance, however, of all the monies received by the agents for Books and STARS sold, except their per centage, with an account of all Books and STARS unsold, will save us this trouble.

Because of the press of business, and the peculiar condition of the affairs of the Saints on both sides of the Atlantic, this number of the STAR is hurried out before the time, that the intelligence may go forth from the Manchester Conference of October 17th, to all the Saints in the British Isles. Our next will probably not appear until November 15th, unless something important occurs.

INVITATION.—Our brethren and friends abroad are hereby most respectfully invited to contribute to the columns of the STAR. We shall be ever happy to insert in our pages the productions of any one that may be well written, containing true doctrine and matter sufficiently interesting to merit the attention of a great people who wish to soar above the errors of the age, and bask in the unclouded sun-beams of ETERNAL TRUTH. Intelligence respecting the prosperity of the cause—the number baptized—or any other information that may comfort the Saints, and give a new spring to their energies, will also be admitted; but particular pains and care must be observed in composing, else the composition cannot be admitted. Should any of the sons or daughters of Israel feel inclined to strike the poetic lyre, and favour us with their sweet and harmonious effusions, we will place them as we would our flower-bed, in the most beautiful and sightly spot in our garden. All letters containing matter for the STAR, must be addressed to the Editor, No. 135, Duke Street, Liverpool; also, letters asking counsel must be addressed in the same way; but to insure an answer, the writer should enclose a postage stamp.

Monies received from Agents for the Stars and Books from October 5th, 1846.

	£. S. D.
Thomas Smith, Kidderminster.....	1 5 3
William M'Ghie, Dalry, Scotland	0 15 10
Timothy Parkinson, Tottington	1 2 8½
William Gibson, Edinburgh.....	4 0 0
Thomss Margetts, Leicester	0 17 6
Charles Miller, Bradford	3 0 0
John Swindlehurst, Preston.....	1 0 0
Hugh Leach, Hillsborough, Ireland	0 7 0
William M'Keachie, Glasgow	1 10 0
James Cantwell, Liverpool.....	0 10 0
William West, London	1 0 0
Charles Phelps, Bradford	0 2 11
	<hr/> £15 11 2½

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LIVERPOOL:

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

No. 8.

NOVEMBER 15, 1846.

VOL. VIII.

ADDRESS TO THE SAINTS IN GREAT BRITAIN.

(Concluded from our last.)

THE Twelve, the high council, and about four hundred families left the city of Nauvoo in the month of February last, and launched forth, in an American winter, braving the frost, the snow, and the chilling winds, and commenced their journey to the far distant West. We left at that time for the purpose of assuaging the anger of an infuriated mob, and to preserve the peace, lives, and property of our brethren whom we left behind; and as most of their indignation was kindled against the leaders of the church, this step had a tendency to cool their wrath, and give the brethren whom we left behind, a better opportunity to dispose of their property, settle up their business, and prepare their wagons and teams for a removal in the spring. To this all their energies were directed, all other business subsided, and Nauvoo was converted into one great wagon shop; in fact, nothing else seemed to be spoken or thought of but making wagons, purchasing teams, and preparing for a removal. Those who had left the city were very much exposed, living in tents and wagons; but as there is an abundance of timber in that country, we made large fires in the woods, and thus were enabled to preserve ourselves from the cold. As there was no grass, we were necessitated to purchase corn and hay to feed our horses and cattle, although we had left an immense amount behind; this, however, was mostly obtained for labour, which in that country is high, while produce is very low.

We pursued our course slowly onward, encamping in several places where wood and water were convenient, for one, two, and three weeks at a time; our cattle and horses suffered very severely from exposure, and we ourselves had frequently to endure the fury of the pitiless storm—the drifting of snow—the pelting of hail and rain—and the icy chills of storms and tempests—but we sustained no injury therefrom; our health and our lives were preserved—we outlived the trying scene—we felt contented and happy—the songs of Zion resounded from wagon to wagon—from tent to tent; the sounds reverberated through the woods, and its echo was returned from the distant hills; peace, harmony, and contentment reigned in the habitations of the Saints.

In the opening of the spring we were placed in more favourable circumstances; the grass supplied the wants of the cattle and horses, and our labour was materially lessened, not having to furnish provender for them: and while the cattle were refreshed with the green grass and herbage, the Saints felt to rejoice that they had outlived the chilling storms of an inhospitable winter, and were now refreshed and quickened by all the vivifying influences of a beautiful spring. The Saints from Nauvoo continued daily to swell our ranks. There were no less than four ferry

boats employed all the time ferrying them across the Mississippi river, and sometimes those were engaged day and night, so that early in the spring we had a very formidable camp. Our numbers continued to swell as we proceeded along, and crowds flocked daily to the camp, until the time of our leaving the Saints to come to England. When we left there were in the camp and on the way from Nauvoo, (as near as we could estimate) about fifteen thousand Saints, three thousand wagons, and thirty thousand head of cattle. There was also a great number of horses and mules: oxen, however, were generally used to draw the wagons; the horses and mules either for riding or drawing carriages—besides these we have an immense number of sheep.

In almost any other country it would have been impossible to remove so large a body of people with so little trouble and outlay—provender for cattle would have cost so much. We could not have removed in the eastern or southern states in America, because the land is generally cultivated, and that which is not, is either worthless or covered with timber; not so, however, with the country through which we have travelled and shall travel. The land is rich and fertile. There are large prairies or open land, skirted here and there with timber on the banks of the smaller streams and larger rivers. The timber is larger and more abundant generally on the latter than on the former. The size of the prairies depends, where we have travelled, on the distance of the streams from each other, varying from one to twenty miles across; they are covered every where with a rich luxuriant grass, which cattle and horses are very fond of, and which varies in height from one to ten feet; it is generally about eighteen inches high in the highlands, and on the lowlands or "flats," near rivers, from six to ten feet in length, and as those prairies are not enclosed or owned by private individuals, they are free for all; and although we have with us flocks and herds so immense, there is a sufficiency of grass to feed ten times the number, without money or without price. When we left, our cattle and horses were fat and in good condition.

The camp of Israel is regularly organized into companies, consisting of fifty or sixty wagons each; over these companies there are captains of fifties and captains of tens. The captains of fifties superintend the captains of tens in their several companies; and the captains of fifties are under the direction of the council of the church. We have our pioneers to go before the camp, to make bridges or roads when required; we also have small boats with us, and when we have to ferry large streams, we build large boats, so that every thing moves on harmoniously, and with order and regularity.

When we left the camp, most of them had taken up their winter quarters. They might have travelled much further, but it was necessary to cut hay and prepare for the winter; for if this had been put off until the fall, there would not have been time to do it, and the cattle might have perished. The Saints would also build temporary houses for the winter, and the country which they were in was peculiarly favourable for winter quarters.

The Saints in this country will be at a loss to know how so large a body of people can be sustained for so long a time in the wilderness; but their surprise will cease when they are informed that they have with them provisions to last from one to three years. Provisions in that country are much cheaper than here; you can, on the frontier settlements, purchase Indian corn for 6d., wheat for 1s. and 1s. 3d. per bushel, and beef for 1d. per pound. We have with us plenty of cows, which furnish us with an abundant supply of milk and butter. It is true that in our sojourning we do not possess all the luxuries and delicacies of old established countries and cities, but we have an abundance of the staple commodities, such as flour, meal, beef, mutton, pork, milk, butter, and in some instances cheese, sugar, coffee, tea, &c., &c. We feel contented and happy in the wilderness. The God of Israel is with us—union and peace prevail; and as we journey as did Abraham of old, with our flocks and herds to a distant land, we feel that, like him, we are doing the will of our heavenly Father, and relying upon his word and promises; and having his blessing, we feel that we are children of the same promise and hope, and that the great Jehovah is our God.

It may be thought by the church here, that we have sustained great damage and loss in consequence of our removal, and that the Saints are impoverished by our

late persecutions. This is indeed true in a pecuniary point, if we look at the real cash value of personal and landed property—but relatively it is not true. We have made great sacrifices in the city of Nauvoo and in the surrounding country, for I do not suppose that on an average we have obtained more than one-third the value of our farms, our houses, lots, and other property. If we could have had time to wind up our affairs, to obtain the full value of our property, and to move according to our original intentions, we should certainly have been better off than we now are; but nevertheless, although we have been obliged to make so great a sacrifice, yet, relatively speaking, we are better off at the present time, and our circumstances much more favourable than if we had continued in Nauvoo. For land and city lots, or houses, there were very valuable; we had paid high prices for our lands; money to an incredible amount had been laid out in purchasing even wild lands. By our industry and enterprise we had enhanced the value of lands and other property from four, to ten and twenty fold, in the space of six years. This property consisted of houses, lots, farms, and lands, principally. When we went there, the country was wild and uninhabited, with the exception of a few farms scattered here and there, but we turned the desert into a city, and the wilderness into a fruitful field, or fields and gardens. When we first settled in Nauvoo, lands in the city were worth from three dollars to twenty dollars per acre; when we left, they were worth from fifty to fifteen hundred dollars per acre. Farming lands, out of the city, on our arrival were worth from one dollar and a quarter to five dollars per acre; when we left they were worth from five to fifty dollars per acre, so that although this was the actual value which I have mentioned, and we had made very extensive improvements, yet if we obtained even one-third of the real value, we were well paid for our labour, and in a better and richer condition than we were when we purchased, or when we then possessed the city of Nauvoo and the surrounding country, relatively speaking. It may here be asked why. According to the common mode of computation, of course we should be two-thirds poorer; and if we had to purchase with the means which we obtained for the city of Nauvoo and suburbs another city equally valuable, we could only obtain a city one-third as large or valuable, and only one-third the amount of farming land; but this is not the case; we have obtained horses, oxen, cows, sheep, mules, wagons, provisions, money, clothing, together with living and moveable property for that which was immoveable in Nauvoo, and which had attained nearly its full value through our settlement and improvements. This property, together with our families, we are removing to a distant land; when we arrive in that land, we shall have the very kind of property that is requisite to settle it and improve it. When we arrive in California, according to the provisions of the Mexican government, each family will be entitled to a large tract of land, amounting to several hundred acres; but as the Mexican and American nations are now at war, should California fall into the hands of the American nation, there has been a bill before Congress, in relation to Oregon, which will undoubtedly pass, appropriating six hundred and forty acres of land to every male settler; should California fall into the hands of the American nation, this privilege will unquestionably extend to that land, for the encouragement of emigration; so that whether it is in the hands of the Americans or Mexicans, still we shall obtain a vast territory of country for nothing, and become the legal proprietors of the soil without any outlay of money or other property—our presence alone gives it value; thus it will easily be seen that we are in a better condition than when we were in Nauvoo. Labour, with us, is capital, and an industrious, enterprizing population is the bone and sinew of wealth. It was the labour, the enterprize, and the settlement of the Saints that made Nauvoo valuable; the same results must necessarily follow their settlement in California.

Again, many of the Saints in and about Nauvoo, had expended every thing they possessed for the purchase of lands, &c., &c., and many were more or less in debt for property; but the sale of their property liberated them from their embarrassment, put them in possession of property to remove with, and when they arrive in California, they will have lands equally as good, rich, and fertile, without money. Again, there were hundreds who were unable to obtain lands in Nauvoo, who now will have the same privilege as others, so that soon after our arrival in California, when we shall have had time to raise crops, we shall be in a better situation than

when we were in Nauvoo. It is true that there are many men whose circumstances will not be so good for some time: this will apply more particularly to men of property, but the main body of the people will be much better off than formerly, and those men who have assisted their poor brethren, will not be forgotten; they have their reward; they live in the hearts of a grateful people; they will not be forgotten in the future prosperity of the Saints; and they will be rewarded in this life an hundred fold, and in the world to come with life everlasting.

Some time before we left the city of Nauvoo a conference was called, and a unanimous vote was taken in the Temple of the Lord, that we would assist all the Saints in Nauvoo who wished to remove, to the extent of our property, until there should not be one worthy Saint left. This resolution so far has been faithfully carried out, and every exertion has been made by the Council of the Twelve for the accomplishment of this object, and by trustees appointed for that purpose. Men have scoured the country for one hundred miles round, to purchase cattle, mules, &c., for the removal of the Saints; and we have drained the surrounding country for that distance, and for several hundred miles on the rout we have travelled, of all the cattle they could spare, and we have, in fact, the best cattle and horses in the country.

The Saints had not all left Nauvoo when we started from the camp for England, but the great majority of those who lived in and about, were either in the camp or on the way to it; and as we were about taking up our winter quarters, it was proposed that a great number of our teams be returned for the purpose of bringing up those who were behind, so that although the mob has driven them from Nauvoo since we came here, in a heartless, cowardly, and dastardly manner, yet those teams must by that time have been near Nauvoo, and thus be prepared to carry them on to the camp. There must necessarily be a great amount of individual suffering and privation in all such removals, persecutions, and afflictions; yet those afflictions can be greatly relieved and mitigated by kindness, sympathy, charity, and brotherly love, and by faith and hope in the Lord of Hosts, for we look for a city which hath foundations whose builder and maker is God.

At the commencement, and during the continuation of our removal, many of the Saints removed to Galena, Burlington, St. Louis, and other cities, to labour and prepare themselves for an outfit, most of whom will join the camp in the spring.

The Lord says in the Revelations, that although we may have to endure afflictions and persecutions, yet he will soften the hearts of the children of men from time to time, and that we should find favour in the eyes of the people. Christians, it is true, have cast us off because we dared to bear testimony to the truths which have been revealed from the heavens, by the mouths of his prophets, by the ministering of angels, and by the revelations of God; truths which are contained in the sacred oracles, because those truths came in contact with the corrupt systems of men; they unmasked their priestcraft and iniquity, and exposed it naked and bare to the world. Our enemies have incurred a fearful responsibility; their hands and garments are stained with the blood of the prophets and saints, and they will have a heavy account to settle before the bar of a just God; but while christians in their mad zeal have banished us from their midst—whilst they have furiously applying the torch to our houses—whilst they have thirsted for our blood, and their swords are now stained with the blood of innocence; whilst they were madly and furiously seeking to banish us from their midst, and to blot our names out of existence, and were drunk with blood, the wild Indians, the barbarians, the savages (so called) of the forest, opened their arms to receive us from the sword and the faggot of the *feeling christians*—the professed followers of the meek and lowly Jesus, the Prince of Heaven. Yes, they have treated us as friends and brethren; they have opened their hands and hearts; they have bid us welcome to their lands and possessions; they have told us to kill their deer—to drink their water—to till their lands—to burn and use their timber, and to find a home with them without money or price. All the chiefs of the Potawatamie nation have signed an instrument to this effect, and as the christians have been praying for our destruction, and, mad with frenzy and superstitious zeal, have sought to blot our name and memory out of existence, I will here give the speech of a savage, the head chief of the Potawatamie nation, to shew the difference between the unenlightened heathen and the

intelligent and humane christian. He had attended our council in company with another chief, and after deliberating with us for some time, he mounted his horse and addressed us in the following terms :—

" Gentlemen,—This land belongs to your friends, the Indians. You are at liberty to cut and use all the timber you may wish—you can make all the improvements upon the land that you desire; you may occupy any portion of it that is not occupied by the Indians. We know and appreciate your condition—it is even as ours. We must help one another, then the Great Spirit will help us both. We may live to see all right yet; but if we do not, our children will. Farewell."

The Indian name of this chief I do not recollect, but the French name is *Peres La Clare*. The christians drove us from our own lands and sought to possess them by violence and fraud—the savages took us to their land and offered it to us free.

But to return, although we have been inhumanly and barbarously dealt with by the surrounding country where we dwelt, yet the President of the United States is favourably disposed to us. He has sent out orders to have five hundred of our brethren employed in an expedition that was fitting out against California, with orders for them to be employed for one year, and then to be discharged in California, and to have their arms and implements of war given to them at the expiration of the term, and as there is no prospect of any opposition, it amounts to the same as paying them for going to the place where they were destined to go without. They also had the privilege of choosing their own leaders.

For the purpose of assisting those who might not have a sufficiency of teams, or who might otherwise be disqualified or unprepared, the camp enclosed two large fields, each about two miles square; they also ploughed and put in grain in a great part of them, for the assistance of those who might be left behind, and also for the poor that might follow after. These are both on our route, one about two hundred miles from Nauvoo, the other about two hundred and forty. Many of the Saints have stayed in these places, and are cultivating and making improvements therein. A company, consisting of persons having two or three hundred wagons, had started, or were about going to Grand Island, in the river Platte, about two hundred and fifty miles from Council Bluffs, for the purpose of wintering there; they would also put in seed grain, and make improvements in that part. A small company of fifty wagons started for the purpose of crossing the Rocky Mountains, if practicable, with grain and other seed to sow. Perhaps it will be doubtful whether they will be able to cross or not; if they are not, they will winter in the Black hills, on this side of the mountain, where they will find forage for so small a company, and be sheltered from the winter storms.

The main body of the camp is at or near Council Bluffs, where they rendezvoused for the purpose of cutting hay for their cattle, and preparing for winter. This is on the land before referred to, which the Indians have given us the privilege of possessing. I would here remark, that not only did the Indians sign an instrument authorizing us to improve the land and remove the obstacles, but the United States agent in that district did the same; he and Colonel Allen, of the United States army, sent a document to the President of the United States for him to sanction it. As the President feels favourably disposed towards us, I think that before this time everything is perfectly settled. This last is a matter of form, arising from the jurisdiction which the United States hold over the Indians. This land has been negotiated for by the United States, but they do not come into possession for two years. This allows our brethren what is termed in the United States the privilege of pre-emption right, or the privilege of settling and making improvements before the land is paid for, and the right of possessing it by paying the government price, when it comes into market, which is one dollar and a quarter per acre, or of selling their improvements to others; and as they have, by the forementioned stipulation, the privilege of selecting the best lands and locations before it comes into market, it gives them a privilege over all other citizens. It will be seen that not only have the brethren the privilege of helping themselves by improving the land, but also of obtaining a value for their improvements when they shall wish to remove. This will make a good stopping place for the Saints who may be emigrating, as well as a home for those who may not have means to proceed the whole distance; the same remarks will also apply to the other farms.

As I have already swelled this article to a considerable length, I will close by making a few remarks. It will be seen that those who first penetrate the wilds of the West will have the greatest difficulties to encounter, having to make roads and bridges, to act as pioneers, and prepare the way for those who may follow; and as they are necessitated to take with them a vast amount of provisions, and also seeds of various kinds, to furnish them until they can raise more, it requires a great many more wagons and teams to do this than will be required by those who follow. The way is now prepared, the roads, bridges, and ferry boats made; there are stopping places also on the way, where they can rest, obtain vegetables and corn, and when they arrive at the far end, instead of finding a wild waste, they will meet with friends, provisions, and a home, so that all that will be requisite for them to do, will be to find sufficient teams to draw their families, and to take along with them a few woollen and cotton goods, or other articles of merchandise, which will be light, and which the brethren will require until they can manufacture for themselves; for these you can obtain all the articles of food that may be required for the journey.

I hope I shall not be so tedious next time. As ever, yours in the everlasting covenant,

JOHN TAYLOR.

6, Goree Piazza, Liverpool.

GENERAL CONFERENCE AT MANCHESTER.

Manchester, Oct. 17th, 1846.

This Conference was held on the 17th ult., according to previous announcement, when the meeting being called to order by Elder Sirrine, president of the Manchester conference, it was moved and seconded that Elder Orson Hyde preside over the conference. Carried unanimously. Elder P. P. Pratt was called to his assistance, and Elder Brown, of Liverpool, appointed clerk.] . . .

The hymn on the 114th page, "Father, to thee my soul I lift," being sung, prayer by Elder Hyde, after which the 1st hymn was sung.

Elder Hyde then arose and said, I am happy to meet my brethren in the ministry here this morning, and can but tender to you my hearty congratulations upon the auspicious period that has once more brought us together. The endearments of home—the sacrifice of our society—and the dangers of the ocean, could lay no embargo upon us when the word of the Lord bade us revisit your shores. Though storms and hurricanes on the deep threatened us with a watery grave—though the heaviest blasts carried away all our canvas and partly dismasted our noble ship—though the angry billows rolled in fearful majesty over her decks, yet she as often rose from the tomb of waters, and finally bore us in safety, thank Heaven, to our destined port. In vain did the prince of the power of the air display his might to destroy us—in vain the howling tempest rose and spent its fury upon our unoffending mistress of the ocean. We are here! and here to do the work our Master hath sent us to perform. His hand hath delivered us from the dangers of the deep, and the breath of His mouth hath wafted us to the shores of Britannia's Isle. The contrast between the present scene and that of our first landing in this country, nearly ten years ago, strikes me with peculiar force. I was the second messenger that landed in England with the *everlasting gospel* to proclaim, and set my feet on shore about five seconds after the first, who was Elder H. C. Kimball. We were then strangers in a strange land, and not overburthened with silver or gold. We proceeded pretty directly to Preston, by coach, where we arrived amid a great display of banners, with various mottos and ensignia expressive of the various sentiments of the different political parties that had assembled on that day to elect members of parliament, just after the death of William the IV, and a little previous to the elevation of Queen Victoria to the throne. While standing by our luggage, on the side walk, having sent one of our number to find lodgings, we were casting over in our minds what might be the result of our mission in this country. Thus lost in silent meditation upon the future, a very large banner was at that moment brought out

of the hotel near where we stood, carried into the middle of the street before us, and then unfurled in the breeze, displaying upon its brilliant and dazzling folds, in large golden letters, "TRUTH WILL PREVAIL." Our anxious minds immediately seized the above sentiment, under then existing circumstances, as prophetic of our future prosperity. There was also a certain internal emotion simultaneous with the view, that seemed to whisper to us the following language: "The hand of Providence hath unfurled this banner before your eyes for your comfort and for the confirmation of your faith and hope, that your message shall take root in the hearts of the people and prevail." Time abundantly confirmed the truth of our impressions, and from that important hour until the present moment, the cause has been onward, and is onward still, and still shall be onward

"While the earth bears a plant,
Or the ocean rolls a wave."

The blood of our martyred heroes and prophets is pleading our cause in the celestial courts, in strains too eloquent and thrilling for Jehovah to resist. It cries in the ears of the God of armies, like the blood of Abel, for vengeance on the foe. The destroying angel is commissioned and has made the stormy tempests his chariot to ride forth on the face of the waters—his hand scatters famine and pestilence like the hoar frosts of winter, and stirs up jealously among the nations like a man of war. Some of the English papers endorse the misrepresentations, slander, and abuse heaped upon us by the American press, and even add another thorn, particularly the *Liverpool Mercury*. This may be sport to them, but it is death to us. We are accounted all the day long as sheep for the slaughter. These editors are incurring a fearful responsibility. They not only close the door of mercy against themselves by condemning the innocent unheard, but they plant a disposition in the great mass of the people to reject the truth, for which Heaven holds them responsible to a certain extent. A people who reject the truth—a nation that despises the ways of God—that vilifies his servants and fans the flame of desolation against them, will draw upon itself the wrath of God in various ways, until the people, like their crops of corn and potatoes, perish by a strange disease, and there be none to help. Let these editors remember that when they are required to publish the most appalling scenes of the above nature, that they have been warned beforehand, and for their consolation, let them also remember that the helm of public opinion was in their hands and that they have run their vessel upon the fatal reefs of the judgments of God. As blind and unskilful pilots will they have to render an account for the wreck of the ship and loss of the cargo, or for the destruction of the body and ruin of the soul. But enough of this for the present; we will turn our thoughts from the light afflictions which we endure here but for a moment, unto eternal things which are more worthy of our consideration. I now behold myself encircled by the ministers of God; some of whom have been raised up in this country, and some have come from America. We have all had our national spirit, and have been attached to some political party in the kingdoms and governments of this world; but the time has now come for us to lose sight of our national and political feelings, and unite in one spirit and enterprize, men of every nation, kindred, tongue, and people, considering henceforth the world to be our home, and to know no distinction except in character and conduct, and so far as ourselves are concerned, let the kingdoms of this world become the kingdom of our God. I will now lay out the work of this conference that we may be able to proceed understandingly to its accomplishment. The morning will be spent in speaking and general instruction. The afternoon will be devoted to inquiring into the condition of the different conferences, and to ascertain their feelings and wishes in relation to their presiding Elders, and in the evening the hall will be given up by the conference to the British and American Joint Stock Company, who wish to assemble here for business that does not come under the direction of this conference. This company, though not directly connected with our church, yet as most of the shareholders are members thereof, it stands indirectly connected with our body; and it is just about as much of an auxiliary to aid our onward march to perfection in happiness, as a weight of fifty-six pounds would be to aid a man in running a race, if tied to his heel. Cut the cord asunder by annihilating the company, and let the church go free from this body of sin and death. Amen.

Elder Pratt arose and delivered a short, but appropriate, sympathetic, and thrilling address. He observed that there was danger of one's lagging behind this work. The only way to insure our happiness was to keep up with it. The river may roll on and the barque be left on the sand. This kingdom shall roll on till all the kingdoms become the kingdom of Christ.

Elder Hyde arose and said—"The traveller in our country who keeps up in the front rank breathes a pure air, his vision is clear, and his garments free from dust; but if he lag behind, the dust gets into his eyes that he cannot see, and into his ears that he cannot hear. He also inhales the dust with every breath, is choked and stifled, and perhaps

stumbles and falls; yet, if by chance he finds his way through to the inn, he is so completely disguised and covered with dust and dirt that he is not recognized or known. Keep up then, as Elder Pratt has said, and all will be well."

Elder Dan Jones arose and made some remarks upon the Joint Stock Company. He said the work in all the counties in Wales is rolling on, and many being baptized. They were about one thousand strong and united. His flag was nailed to the mast-head, and he intended to keep it floating there until he was safely moored in the desired haven of eternal felicity.

Several others spoke very much to the point and gave cheering accounts of their prospects. Conference then adjourned till two o'clock, p.m.

Meeting called to order by Elder Hyde, and prayer by Elder P. P. Pratt.

Moved by Elder Hyde, and seconded by many, that the Twelve be acknowledged in their standing according to the appointment of Joseph, our martyred prophet, as the *counsellors* of the church of Jesus Christ of Latter-day Saints, and *directors of all her affairs*. Carried unanimously.

Moved, seconded, and carried without a dissenting voice, that we receive and uphold the deputation of the Twelve sent over to regulate and set in order the church in this country.

Elder Hyde observed that many had risen up to take the place of Joseph while he lived, alleging that he had fallen, and making pretensions to appointments from Heaven. O. Cowdery and others had some worldly polish, and a little fluency of speech. They made a flowery show which dazzled the eye and tickled the ear; but, Joseph, the man of stammering lips, and with but little beauty, that he should be desired, brought forth the golden fruit to feed the hungry soul. His teachings were pregnant with the spirit and wisdom of God. When Jesus left the earth, who stepped in between him and the Twelve Apostles to preside over the church? No one! But if Strang had lived at that period, he would have attempted it. If Jesus had fallen through transgression, then another might have been appointed to preside over the church in his place and to inherit his crown; but as he did not fall through transgression, he stands in his own place and wears his own crown, holding the keys of death and of hell; and he was just as much the head and president of the Twelve, and consequently of the whole church, after his death as he was before; for he said unto them, "Lo! I am with you always, even unto the end of the world." We also declare and testify that Joseph Smith is just as much the president of the church now as he ever was. No man can take his place, or step between him and the Twelve Apostles to preside over the church, for he is not fallen through transgression. Mr. Strang's revelation says of him, "The sceptre and the crown await thee." If he had fallen through transgression, the sceptre and the crown would not have awaited him, but awaited another that would have been planted in his stead. Joseph abode in Christ to the last; he served him in life; he honoured him in death; and through him, not through an angel, were the oracles delivered or committed unto another, *even unto the church*. The Lord hath said to him, "The keys of this kingdom shall never be taken from you while thou art in this world, neither in the world to come."—(*Book of Doctrine and Covenants*, page 249.) Also on page 312, the Lord hath said of Joseph Smith: "The keys which I have given unto him, and also to you ward, (that is destined to be given to you Twelve in future,) shall not be taken from him till I come." To talk of appointing another in Joseph Smith's place, in the face of the above pointed and unqualified truths, exhibits a specimen of the most consummate ignorance, stupidity, and wilful blindness. He fills his own place, and no man can take it. He holds the keys of the kingdom in connexion with the Twelve Apostles, for they were given him to usward. The Twelve were the only ones that stood by him in authority—in life; they were the only ones that stood by him in the prison of death; and as we have suffered and bled with him, we expect to reign with him. The Saints in America rejected Mr. Rigdon because they knew him; they rejected Mr. Strang because they did not know him, neither did they know his voice; but they received the Twelve Apostles because they knew us, and knew our voice; we have grown up with them, and by our labours most of the people were brought into the church; and thanks be to God that we are this day what we are. Elder Woodruff is a good man, but through fear of giving offence, he erred very much in appointing Elder Hedlock to preside over the church, a man whose habitation could not be found—whose works were in the dark, and in whose heart the spirit of God did not dwell. The appointment never met our sanction or approval in America, neither can it. The true cause of Hedlock's darkness and dishonesty, was an illegal and an unrighteous alliance that he formed in Liverpool, and I move that he be excommunicated from the church for practising fraud and deceit, and for neglecting to comply with counsel. Seconded by elder Taylor, and carried unanimously. Elder Ward has been disfellowshipped by the council, and can no longer go to the communion of the church, nor act in any official capacity, until he return to the council of the Twelve in America, and make satisfaction for neglecting to comply with their instructions.

Moved that the proceedings of the Twelve, in relation to brother Ward, be ratified by this conference. Seconded and carried unanimously.

Elder Taylor came in from Liverpool a little before, having been detained on account of ill health, and delivered a short but an excellent speech—pointed, instructive, and comforting to the Saints.

Conference adjourned to meet at the "Hall of Science" to-morrow morning at 10 o'clock, a.m., Sunday 18th.

SUNDAY MORNING.

Conference met according to adjournment, and opened by singing the 1st hymn, and prayer by Elder John Taylor. After which the conference proceeded to business.

Elder Walker's appeal from the Manchester branch to the General Conference, was referred to a special committee, composed of F. D. Richards and M. Sirrine, who, on hearing the case on its merits, reported to the conference a reversion of the decision of the branch.

Moved, seconded, and carried that Elder Walker be restored to his office, and to the communion of the church.

Ireland was set off a conference by itself; Elder Paul Jones appointed to preside. Elder Sirrine over the Manchester conference; Elder Simeon Carter over the Liverpool conference; Elder Jacobs over the Preston and Clitheroe conferences, assisted by brother Huntington; Elder Moses Martin over the London conference, in place of brother Davis. Brother Davis released and permitted to go to America, or labour in this country wherever he choose. Macclesfield, Goodfellow; Birmingham, Elder Wheelock, assisted by Elder Banks; Derbyshire and Leicestershire, Dunn; Scotland, Elder Franklin, D. Richards, assisted by his brother Samuel, Gibson, Dunbar, Watt, and others. Sheffield conference, Elder L. N. Scovil; Bradford, Elder Charles Miller. Wilson, Dunbar, Ure, Watt, Ross, Speakman, and Margetts, continue to labour under their several presiding elders, or in regions where they have heretofore laboured, until called by Elders Pratt and Taylor to labour elsewhere. Worcestershire, Elder Thomas Smith; Wales, Elder Dan Jones; Cheltenham, Johnson; Bath, Halliday; Bedfordshire, Martin; Carlisle, Candal; Isle of Man, Lee.

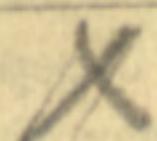
EVENING.

An excellent sermon by Elder John Taylor. It was like the man himself; sympathetic, bold, powerful, and eloquent.

Elder Henry Cuerden was cut off from the church for improper and unvirtuous conduct, and the Saints are under no obligation to him, for his conduct has rendered him unworthy in every particular.

Conference closed with a heavenly influence. Several thousand people attended. Every heart was light; joy and gladness shone in every countenance.

Latter-day Saints' Millennial Star.



NOVEMBER 15, 1846.

TO THE PRESIDING ELDERS ABROAD: GREETING.

BELOVED Brethren and Fellow Labourers in the Kingdom and Church of God,—We feel to congratulate you upon the high and responsible stations, which, in the order of God's providence, you are called to fill. The power under which you act is no less than the same by which the heavens and the earth were created, and by which all things are sustained. In the discharge of your official duties, you have none but God to fear, and the favour of none but His to court. You are to be bound by no cords but by the cords of love and good will to all men, and to suffer no feelings of partiality, marked respect, or attention to any branch, brother, or sister that does not merit it by a purer course of life, and by a more Godly and virtuous walk and conversation.

You are not only called to be shepherds of the flock of God, but shepherds over shepherds, and labourers over labourers. Do you want all under your care and di-

rection to be diligent and faithful in bearing their testimony, and in preaching the gospel? If so, set them the example; for as the head is, so also is the body; and he that would be great, let him not be above serving. To every faithful labourer in the vineyard under your care, extend the feelings of kindness and sympathy, with words of comfort and encouragement. The labourer in the vineyard has many troubles and anxieties when without friends, without "purse or scrip" (we have been there), and an encouraging word to him from the proper source, cheers and revives his spirits, as the balmy dew of night does the dry and thirsty plants of the earth. Instruct those under your care to be diligent in their calling, breaking up new ground, establishing the gospel where it has not been preached. Let the Saints generally have prayer meetings, to pray the Lord of the vineyard to roll on his work. Wherever there is faith and humility, lay your hands on the sick, and heal such as are not appointed unto death, whether they be in our church or out of it. Let repentance and the first principles of the gospel be your constant theme. Wherever the Elders are kindly received and entertained, let them leave their peace and blessing upon that house, or that people; but where they are rejected, let them go away by themselves alone, and wash their feet in cold water, and shake their garments against them, and bear testimony of the same unto their Father in heaven, and go their way and return not again to that house nor to that people; and while Strang and his associates are, like *their* master, feeding their followers upon slander, lies, reproaches, and accusations; do you, like your Master, feed your brethren with the word of life, and see which race will fatten the faster. They may swell and be dropsically bloated, it is true, but our flesh will be sound and good, fed as it is on the bread of life. That imposter publishes in his paper, in America, that his cause is very prosperous in England. All the Saints here know that he lies; and if he will lie about things that we do perfectly know and understand, can we trust his word in things that we do not know? In the same paper he also publishes that Elder Parley P. Pratt was run out of Boston, by writs, constables, and policemen, and that he fled to New York, and there begged money to go back to the camp with; that he started for England, but he feared that Brigham would get too much power, and he returned to the camp in the wilderness. But as it happens, brother Pratt is here, and can speak for himself. Strang also boasts of Thomas C. Sharp and Col. Williams as his friends, and that they have given him permission to live where he likes, and to worship in the Temple, &c., and prides himself much on the friendship and good will of those two notorious characters, who have headed all our persecutions, and who concocted the murder of Joseph and Hyrum Smith, and who are stained with innocent blood, and have been the cause of suffering enough to damn a nation; and the nation will be damned, unless they punish such offenders. Mr. Strang throws himself upon the patronage of murderers, house-burners, man-stealers, and, in fine, upon the patronage of every wicked and blood-stained spirit, from Cain down to Sharp of the *Warsaw Signal*. But enough of this.—We entreat all the Elders to take an active part in the sale of the STAR. Let them make a simultaneous exertion to increase its circulation by selling it to the world and to all the church. We wish the presiding Elders to inquire and see if the agents for books and for the STAR are doing justice to the office, and making seasonable remittances. Should you find that any are not, you are authorized to take their agency from them and place it in your own hands, or in the hands of some other person that is responsible, and that will take an interest in its circulation. Since our last, many of the agents have done well. They have sent us money which has helped us towards paying many debts. May God bless them. They have our thanks for their exertions. Will not all the agents do the

same? Let every man go to with his might; let him take righteousness and truth for his girdle; the spirit of God for his compass, and steer his course through this generation to the haven of eternal life, studiously avoiding all the rocks and shoals on the passage. Brethren, may your voice be indeed the voice of God. Farewell for the present. You may hear from us again.—ED.

SKETCHES OF NOTORIOUS CHARACTERS.

JAMES J. STRANG,

Successor of Sidney Rigdon, Judas Iscariot, Cain & Co. Envoy Extraordinary and Minister Plenipotentiary of His Most Gracious Majesty, Lucifer the I., assisted by his allied cotemporary advisers, John C. Bennett, William Smith, G. J. Adams, and John E. Page, Secretaries of Legation,*

Have all acknowledged, taught, and declared that the plates said to be found in the earth by Strang, in a supernatural way, were so very rusty and defaced by time, that they could not be deciphered without first undergoing some chemical process, being scoured up, &c., as we have been credibly informed. They have resorted to these statements to prove the great antiquity of their pretended record. Since the rust has been well scoured off from them by much labour and care, Strang, the prophet, seer, and revelator unto all his apostate brethren, translates some very holy and sacred things from them, as he pretends, and in this way he has not only proven the great antiquity of his plates, but immortalized his own character for truth and inspiration, in the eyes of him whom he has the superlative honour to represent, and also in the eyes of a portion of his most loyal subjects. He has plucked the laurels of victory and placed them on his brow, yet, unfortunately for him, the sting of truth was found lodged in the wreath, and pierced him with a deadly thrust while basking in the splendor and glory of his achievements. The following extract from the Book of Mormon is the sting. English Edition, page 349; or the 17th chapter of the Book of Alma. The old prophet must have seen Strang in an open vision in all his old rusty plate operations, and by so small a thing as just mentioning that plates, containing sacred things, should retain their brightness, blasts for ever the prospects of that arch deceiver's prosperity, and stamps upon him all the infamy of his ignoble predecessors.

" And now my son Helaman, I command you that ye take the records which have been entrusted with me; and I also command you that ye keep a record of this people, according as I have done, upon the plates of Nephi, and keep all these things sacred which I have kept, even as I have kept them: for it is for a wise purpose that they are kept; and these plates of brass which contain these engravings, which have the records of the holy scriptures upon them, which have the genealogy of our forefathers, even from the beginning. And behold, it has been prophesied by our fathers, that they should be kept and handed down from one generation to another, and be kept and preserved by the hand of the Lord, until they should go forth unto every nation, kindred, tongue, and people, that they shall know of the mysteries contained thereon. And now behold, if they are kept they must retain their brightness; yea, and they will retain their brightness; yea, and also shall all the plates which do contain that which is holy writ. Now ye may suppose that this is foolishness in me; but behold I say unto you, that by small and simple things, are great things brought to pass; and small things in many instances doth confound the wise. And the Lord God doth work by means to bring about his great and eternal purposes; and by very small means the Lord doth confound the wise, and bringeth about the salvation of many souls."

* The brother and murderer of Abel.

LEICESTER BROOKS.

This celebrated Strangite Apostle has just arrived in England to do the work of his master. This said Leicester Brooks was one who attached himself to a notorious speculator in the state of Ohio, near where there were a number of branches of the church. Brooks at that time was an Elder in our church, in good standing for ought the Saints knew. This speculator, by the name of Nelson Millet, professed to have great tracts of lands in Illinois, and as the branches of the church in Ohio wished to remove to that state, Millet offered to exchange lands with them and take their fine farms in Ohio, and give them a greater number of acres of wild land in Illinois; but Millet being a stranger to the Saints in Ohio, they would not deal with him unless he would get Brooks to recommend him to them. So Millet goes to Brooks, and, as we confidently believed, offered him a share in the speculation if he would lend him his influence to trade with the Saints. Brooks goes with Millet to the branches of the church, and recommends him as an honest good man. The Saints, having confidence in Brooks, traded with Millet on his testimony; gave Millet deeds of their farms and took his obligations for lands in Illinois. When these men came to Illinois, they found that they had been completely hoaxed by Millet, and that Millet had no such lands as he professed to have, and they lost their farms completely. Brooks thus has the honour of betraying the interests of his best friends into the hands of a consummate enemy. Brooks was brought up for it, and was cursed before God and man for it, in our presence—and he cannot deny it. Under that censure he went away from Nauvoo into a remote part of the county, and was silent. We have heard nothing from him from that time until now. He has come here (as a Strangite Apostle) to preach purity, reformation, and good things to the Saints in England. Brethren, do we need the services of such men? Men who will barter the purest confidence of their friends for paltry gold? It is our opinion that the services of such men are not particularly needed among us.

EDITOR.

MARTIN HARRIS.

One of the witnesses to the Book of Mormon, yielded to the spirit and temptation of the Devil a number of years ago—turned against Joseph Smith and became his bitter enemy. He was filled with the rage and madness of a demon. One day he would be one thing, and another day another thing. He soon became partially deranged or shattered, as many believed, flying from one thing to another, as if reason and common sense were thrown off their balance. In one of his fits of monomania, he went and joined the "Shakers" or followers of Anne Lee. He tarried with them a year or two, or perhaps longer, having had some flare ups while among them; but since Strang has made his entry into the apostate ranks, and hoisted his standard for the rebellious to flock too, Martin leaves the "Shakers," whom he knows to be right, and has known it for many years, as he said, and joins Strang in gathering out the tares of the field. We understand that he is appointed a mission to this country, but we do not feel to warn the Saints against him, for his own unbridled tongue will soon show out specimens of folly enough to give any person a true index to the character of the man; but if the Saints wish to know what the Lord hath said of him, they may turn to the 178th page of the Book of Doctrine and Covenants, and the person there called a "wicked man" is no other than Martin Harris, and he owned to it then, but probably might not now. It is not the first time the Lord chose a wicked man as a witness. Also on page 193, read the whole revelation given to him, and ask yourselves if the Lord ever talked in that way to a good man. Every one can see that he must have been a wicked man, and the Lord said that that revelation was the last he should receive; and no wonder that a man without revelation should join Anne Lee, Strang, or any other imposition or strong delusion, having rejected the truth.

The fate of such as turn away from this church and remain apostates, is truly awful. See *Book of Doctrine and Covenants*, page 213:—"Hearken and hear, O ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest blessing, ye that hear me; and ye that hear me not will I curse, that have

professed my name, with the heaviest of all cursings." Let all the Saints beware that they keep in their own bosoms the spirit of our Lord and Saviour, Jesus Christ. Give no place to the Devil, nor to those who have gone out from us, that it might be made manifest that they are not of us. Receive them not into your houses, neither bid them God speed, lest you be partakers of their evil deeds; but pray to be delivered from evil, and pray for the spreading forth of the work of God, and for men to repent, and seek to act accordingly.

As many of the readers of the STAR have not the Book of Doctrine and Covenants, we insert the revelation to Martin Harris, that all may see how the Lord spoke to him, through Joseph Smith, years ago. His instructions are therein plainly laid down, what he shall preach and what he shall not preach, so that every person to whom he speaks, or with whom he converses can be able to call him to order, if he exceeds his limits, and require him to stick to the text which the Lord has given him, which was to last him to the end of his life.—If the Lord had not foreseen that he would fall away, he never would have refused to give him more revelations; but he foresaw what has already happened, and told him that the following revelation should suffice, even to the end of his life:—

A Commandment of God, and not of man, to Martin Harris, given (Manchester, New York, 1830,) by Him who is eternal.

1. I am Alpha and Omega, Christ the Lord; yea, even I am He, the beginning and the end, the Redeemer of the world: I, having accomplished and finished the will of him whose I am, even the Father concerning me—having done this that I might subdue all things unto myself—retaining all power, even to the destroying of Satan and his works at the end of the world, and the last great day of judgment, which I shall pass upon the inhabitants thereof, judging every man according to his works and the deeds which he hath done. And surely every man must repent or suffer, for I God am endless: wherefore, I revoke not the judgments which I shall pass, but woes shall go forth, weeping, wailing, and gnashing of teeth, yea, to those who are found on my left hand; nevertheless, it is not written that there shall be no end to this torment, but it is written endless torment.

2. Again, it is written eternal damnation; wherefore it is more express than other scriptures, that it might work upon the hearts of the children of men, altogether for my name's glory; wherefore I will explain unto you this mystery, for it is meet unto you to know even as mine apostles. I speak unto you that are chosen in this thing, even as one, that you may enter into my rest; for, behold, the mystery of Godliness, how great is it? for, behold, I am endless, and the punishment which is given from my hand is endless punishment, for endless is my name: wherefore—

Eternal punishment is God's punishment.

Endless punishment is God's punishment.

Wherefore I command you to repent, and keep the commandments which you have received by the hand of my servant Joseph Smith, jun., in my name: and it is by my almighty power that you have received them; therefore, I command you to repent—repent lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—how sore you know not! how exquisite you know not! yea, how hard to bear you know not! For, behold, I God have suffered these things for all, that they might not suffer if they would repent, but if they would not repent, they must suffer even as I; which suffering caused myself, even God, the greatest of all to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit; and would that I might not drink the bitter cup and shrink—nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men; wherefore, I command you again to repent, lest I humble you with my almighty power, and that you confess your sins, lest you suffer these punishments of which in the smallest, yea, even in the least degree you have tasted at the time I withdrew my Spirit. And I command you that you preach nought but repentance, and show not these things unto the world until it is wisdom in me, for they cannot bear meat now, but milk they must receive: wherefore, they must not know these things lest they perish: learn of me and listen to my words; walk in the meekness of my Spirit and you shall have peace in me: I am Jesus Christ: I came by the will of the Father, and I do his will.

3. And again, I command thee that thou shalt not covet thy neighbour's wife; nor seek thy neighbour's life. And again, I command thee that thou shalt not covet thine own

property, but impart it freely to the printing of the Book of Mormon, which contains the truth and the word of God, which is my word to the Gentile, that soon it may go to the Jew, of whom the Lamanites are a remnant, that they may believe the gospel, and look not for a Messiah to come who has already come.

4. And again, I command thee that thou shalt pray vocally as well as in thy heart; yea, before the world as well as in secret; in public as well as in private. And thou shalt declare glad tidings, yea, publish it to the mountains, and upon every high place, and among every people that thou shalt be permitted to see. And thou shalt do it with all humility, trusting in me, reviling not against revilers. And of tenets thou shalt not talk, but thou shalt declare repentance and faith on the Saviour, and remission of sins by baptism and by fire; yea, even the Holy Ghost.

5. Behold, this is a great and the last commandment which I shall give unto you concerning this matter: for this shall suffice for thy daily walk, even unto the end of thy life. And misery thou shalt receive if thou wilt slight these counsels; yea, even the destruction of thyself and property. Impart a portion of thy property; yea, even part of thy lands, and all, save the support of thy family. Pay the debt thou hast contracted with the printer. Release thyself from bondage. Leave thy house and home, except when thou shalt desire to see thy family. And speak freely to all; yea, preach, exhort, declare the truth, even with a loud voice, with a sound of rejoicing, crying—Hosanna, hosanna! blessed be the name of the Lord God.

6. Pray always and I will pour out my Spirit upon you, and great shall be your blessing; yea, even more than if you should obtain treasures of earth and corruptibleness to the extent thereof. Behold, canst thou read this without rejoicing and lifting up thy heart for gladness; or canst thou run about longer as a blind guide; or canst thou be humble and meek, and conduct thyself wisely before me; yea, come unto me thy Saviour. Amen.

ON THE PROPER IMPROVEMENT OF OUR TIME.

The period allotted to us in this life is a short one. We all have much to do to prepare for another state of being, and we are cruel trespassers upon our own interests when we sleep too long in bed—when we engage in idle or foolish conversation—when we spend our time in back-biting, evil-speaking, or in running from house to house without any real or useful errand, only to pass away time, and hinder others from pursuing their own domestic concerns. We have no time to idle away in the streets—none to spend at the dram-shop—none to spend in the vain and fanciful pursuits of a giddy and unthinking world. We have begun to seek for a celestial crown, and he that would obtain the highest prize must exert every nerve, muscle, and sinew to accomplish it. If you have nothing else to do, go to your closets and pray, and if your wants are all supplied, we wish you to ask the Lord to bless brother Hyde, and to give him wisdom and knowledge sufficient to make the STAR interesting to all its readers; and that it may become a mighty engine in spreading the truth abroad—that it may speak with ten thousand tongues, and make the Saints rejoice—sinners cry for mercy—and apostates fly to the rocks and mountains and cry, “Fall on us ye rocks and mountains and hide us from the face of Him that sitteth upon the Throne, and from the wrath of the Lamb, for the great day of his wrath is come, and who shall be able to stand.”

We shall be ever happy to see our friends at the office on business, to exchange with them the smile of friendship and the cordial shake of the hand, and, in a word, communicate every thing that may be necessary, or that we may be able to communicate. But we wish every body that visits us to do their business with us without delay, in as few words as possible, and go their way, and not trespass upon their own time; or if time is not quite so precious with them, and they may have a little to spare, we have none to spare unless business requires it, and then we have all day. The office is no place for visiting, or for long chit-chat discourses. Were

we to stop for this with all, we could not write a line for the STAR, nor attend to our numerous correspondents, both in England and in America.

Every reflecting person will readily see the propriety of the above remarks, but should any be so unfortunate as not to see it, and take offence because of them, we deem such persons unworthy of an apology. We wish to set the house in order which has been in disorder, for we have come for that very purpose; and we wish to leave an example behind us that we shall not be ashamed of on earth nor in heaven. No sluggard or idle person can ever get a celestial crown. Let both ministers and people work then while it is called to-day, for soon the night will come when no man can work.—It is our intention not only to edit the STAR and attend to most of our correspondents on both sides of the great waters, but also to preach, if not as much as any other Elder, at least all we can.

PRESTON.

On Sunday, October 25th, we preached in Preston in the morning, afternoon, and evening. Our congregation was very large both in the morning and afternoon, but in the evening it was enormous; the people trode one upon another; it was old times revived; we had to send for the police to keep them from stamping one another to death. Our discourse rather took the robes off from sectarianism, and its lovers were compelled to look upon the naked creature, which caused them to blush with shame, rage, and confusion. At the close of the discourse, one gentleman rose up to speak against what had been said, for he was so nettled that he could not sit still. He began speaking without permission, but a hymn from the choir and a tap from the policeman's cane soon put him all right. He was very anxious for a discussion, and so also were several others. But we were not very courteous or complaisant with them on account of the ungentlemanly manner in which they obtruded themselves upon the attention of the congregation, and disturbed the meeting. But if there is any minister in Preston, who has a good and honourable standing in his own society—one that is the pastor of a regular congregation, and has charge of a church or chapel, and may wish to speak in our meeting when we are present—we will give him the privilege of doing so, provided he will let us reply in his chapel before his congregation. He must signify his wishes beforehand, in writing, with his name and address, the name of his society, and church or chapel that he has charge of. This left with Elder Jacobs, at Mr. Parkinson's, St. Paul's Square, Preston, will meet with due attention, as we intend to spend a little more time in that place before we leave the country, if the Lord will. This looks like the golden rule, "to do to others as you would that others do to you."

LIST OF MONIES RECEIVED SINCE OUR LAST.

William Broomhead, West Bromwich£1	18	9
William Gibson, Edinburgh	1	0	0
Francis Jackson, Newton.....	1	7	0
Thomas Smith, Leamington	3	0	0
Charles Marsden, Brampton	0	12	6
Joseph Hibbart, Macclesfield.....	1	0	0
Samuel Gentle, Bristol.....	1	10	2½
James White, Ledbury.....	2	10	0
Dan Jones, Wales	2	7	0
Charles Miller, Bradford.....	1	0	0
Robert A. Martin, Bedford	3	14	10
Robert Holt, Bolton	1	8	1½
Leonard Hall, Sheffield.....	5	0	0
James J. Cantwell, Liverpool.....	0	9	5
Abraham Merchant, Bath	0	15	0
John Swindlehurst, Preston	2	0	0
Thomas Smith, Kidderminster	1	17	0
Alfred Shaw, Manchester	5	0	0
William Clark, Birmingham	2	0	0
Thomas Stevenson, Leicester	0	12	6
John Preece, Ledbury	4	11	6
	<hr/>		
	£43 13 10		

If all will do like those above, we shall soon be out of debt. We hope all will follow these examples.

NOTICES.

Our office is now removed to No. 6, Goree Piazza, Liverpool, where all letters must be directed, addressed to us. Letters requiring an answer will henceforth receive no attention, unless accompanied with a postage stamp.

The flood of matter that is crowding upon us has induced us to issue this number of the STAR sooner than we anticipated. We have now on hand, nearly matter enough for another number, and it is important for the Saints to know.

We stop the press to say that our letters by this morning's mail (Oct. 31) bring cheering accounts from our Elders in various parts. They are baptizing in almost all directions. We also learn, from Elder Wheelock's letter of Birmingham, that Martin Harris and his escort have paid them a visit. He introduced himself to their conference meeting and wished to speak, but on being politely informed by Elder Banks that the season of the year had come when Martins sought a more genial climate than England, he had better follow. On being rejected by the united voice of the conference, he went out into the street, and began to proclaim the corruption of the Twelve; but here the officers of government honoured him with their presence—two policemen came and very gently took hold of each arm and led Martin away to the Lock-up. We would insert brother Wheelock's letter entire if we had room. Elder Wheelock will remember that evil men, like Harris, out of the evil treasure of their hearts bring forth evil things.

We have asked repeatedly for a balance sheet from the officers of the Joint Stock Company, but as yet we have received none; we shall have one before the next STAR is issued or we will tell you the reason why. In the mean time let every one be in haste to forward their receipts to us, if they are willing to sign off their interest in said company. We have all the funds in our hands that remain unspent that belong to the company, and we are ready and prepared at a moment's warning to account for the same, not on paper only, but in pounds, shillings, and pence; and as there may be some dissatisfaction in the settlement of the affairs of the company, we think it may be better for us to give up the whole affair, debts and money, into the hands of a committee to settle. It is no desirable job to settle up the concern; there are debts to pay, and but little to pay them with. We would advise every one who wishes to be freed from the concern, to consecrate their receipts and forward them to us. In our next we can tell you more about these matters.

Just as our paper was going to press, we learned that Martin Harris, about whom we had written in another article, had landed in Liverpool, and being afraid or ashamed of his profession as a Strangite, and we presume both, for we are confident we should be, he tells some of our brethren on whom he called, that he was of the same profession with themselves—that he had just come from America and wished to get acquainted with the Saints. But there was a strangeness about him, and about one or two who came with him, that gave them plainly to see that the frankness and honest simplicity of true hearted brethren were not with them. A lying deceptive spirit attends them, and has from the beginning. They said they were of the same profession with our brethren, when they knew they lied. If they were of our profession, why not call at our office and get their papers endorsed? Because they know that they are of their father, the Devil, who was a liar from the beginning, and abode not in the truth. The very countenance of Harris will show to every spiritual-minded person who sees him, that the wrath of God is upon him.

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MILLENNIAL STAR.

No. 9.

NOVEMBER 20, 1846.

VOL. VIII.

IMPRISONMENT AND ESCAPE OF P. P. PRATT, DURING THE PERSECUTION IN MISSOURI, 1838.

(Extracted from the Prophet.)

MR. EDITOR,—In a late number of the *Prophet* you published the testimony of our late Patriarch and much-lamented martyr, Hyrum Smith, in relation to the extermination of the Saints from the State of Missouri, in the years 1838 and 1839.—It will be borne in mind that I was a fellow-prisoner with him and his brother Joseph, and that I was tried by the same court or inquisition that he describes, and was a personal witness of most of the scenes related by him; and I hereby bear witness that he gives a clear and correct statement of the facts so far as I have any knowledge or recollection; and I firmly believe the whole of his testimony may be relied on, and handed down to posterity as one of the most clear, impartial, and intelligent histories of those times, although the hundredth part is not told, and probably never will be, either by the pen or tongue of mortal.

At the end of this extraordinary mock trial or inquisition, which lasted near two weeks, I was unchained and loosed from him and his brother and the others, and being separated from them, was conducted to a gloomy, dark, cold, and filthy dungeon, in Richmond, Ray county, where I was doomed to spend the winter and spring, and await a further trial, while they shared a similar fate in a place called Liberty, in Clay county.—When I first entered the dungeon there were some twenty sorrow-worn and wretched men, mostly heads of families, who had just been torn from the bosom of their families and thrust into prison. It was not only crowded to suffocation, without a chair, stool, bench, bed, furniture, or window light, but just then completely filled with smoke by a fire which was lighted in a stove, without a pipe or any conductor for the smoke to pass out, except at the crevices between the timbers, where the wintry storm was passing in.

When my guard conducted me to the door of this miserable cell, it grated on its huge hinges, and opened like the pit yawning to receive me; a volume of thick smoke issued forth and seemed to forbid my entrance, but urged in my rear by bayonets and loaded pistols in the hands of savage beings, I endeavoured to enter, but was forced to retreat again outside of the door to breathe for a moment the free air. At this instant several pistols were cocked and presented at my head and breast, with terrible threats and oaths of instant death if I did not go in again. I told them to fire as soon as they pleased, for I must breathe a moment or die in the attempt. After standing a few moments, I again entered the prison, and threw myself down, my face to the floor, to avoid the smoke. Here I remained for some

time, partly in a state of insensibility—my heart sickened within me, and a death-like feeling came over me, from which I did not wholly recover for several days. I arose, however, as soon as I was able, and began to speak to and recognize my fellow-prisoners, most of whom were my neighbours and acquaintances. The door was now locked, bolted, and barred, and several guards placed before it. The fire died away, and the smoke gradually cleared from the dungeon, but the floor formed a hard and cold winter lodging.

In a few days all those in our prison, except five, were released on bail, and themselves and bail banished from the State, with the rest of the society; thus compelling them to forfeit their bail bonds, which amounted in all to many thousand dollars. The five who remained were Morris Phelps, Darwin Chase, Norman Shearer, Luman Gibbs, and myself; two of these were soon dismissed, being boys scarcely out of their teens; but another was soon added by the name of King Follett. This made our final number four. One of our number, namely, Luman Gibbs, denied the faith and turned a traitor to the others, becoming their most inveterate enemy—this was in order to save his life and gain his liberty; however he was nominally kept in prison as a spy upon us, and lest it should be said that it was wholly a religious persecution. But he was treated very well, and went out to dine with the sheriff or others, or to spend a day with his wife when it pleased him to do so.

Our food was of the most unwholesome kind, and scant at that, consisting of bones and remnants of meat, coarse corn bread, and sometimes a little coffee. We generally partook of it in a standing position, using our fingers instead of knives, forks, or plates—a tin cup served us for our coffee.—We were guarded very strictly both night and day, by two or three men with loaded pistols. These consisted of the most unprincipled and profligate villains that could be found in the country. They would swear, drink, gamble, and sing the most obscene and disgusting songs—boast of shooting the Mormons, robbing and plundering them—committing rapes, &c.; they would also insult every female slave or black woman who might happen to come within hearing, and then boast of their criminal associations with them.—The blasphemy, the noisy grumbling, the blackguard chit chat, doleful lullaby, and vulgar songs of these guards grating daily upon our ears, seemed like the howls and wailings of the damned, or like wandering spirits and demons hovering around to torment us. What greatly added to our affliction, as if to complete our hell, the old apostate Gibbs became very quarrelsome and noisy, not only to us, but with his wife also, who sometimes came into the prison to spend a few days with him. He was a hard-faced ill-formed man, of about fifty years of age, full of jealousy, extremely selfish, very weak minded, and withal a little love-cracked; and I may say, that he seemed not to possess one redeeming quality.

His wife was about the same age, and, withal, a coarse, tall, masculine-looking woman, and one of whom he had no reason to complain or be jealous. True, she did not love him, for no female could possibly do that; but then no one else would love her, nor was she disposed to court their affections. However he was jealous of her, and therefore abused her, and this kept a constant and noisy strife and wrangling between them whenever she was present; whole nights were spent in this manner, during which no one in or about the prison slept. After a quarrel of some two or three days and nights between them, he would attempt to gain her love, and a conversation like the following would ensue. Luman drawing down his face, and drawling his words with a loud and doleful tone, commenced as follows:—"Now, Phila, wont you love me one hour? Come, here's my watch, and here is all the money I've got." Then turning to us he would exclaim, "Boys, I'll tell you all about it. The fact is she never did love me—she only married me out of pity, we being members of the Baptist Church together." Then again addressing his wife, "Come now, Phila, wont you love me? Oh, that I had been born a rich man, I would give you a dollar a minute to love me!" Phila would then laugh and call him a silly old fool. He would then turn away in a rage and exclaim, "Go along, away, you old b—h you, nobody wants your love, no how."

On one occasion they had quarrelled and kept us awake all night, and just at break of day we heard a noise like a scuffle and slamming against the wall, and next followed a woman's voice, half in a laugh and half exultation, "te-he-he-heh, Luman, what's the matter? what's the matter, Luman?" Then a pause. After-

wards a man's voice in a grum, sorry, and rather a whining tone is heard at a distance from the bed, exclaiming—"Now I snum, Phila, that's tu bad." The truth of the matter was, she had braced her back against the wall, and with both feet placed against his body, had kicked him out of bed and landed him upon the opposite side of the room. Such scenes as these, and all the folly of the guards, served to complete the misery of imprisonment, and also to render our sufferings complete. We tried to keep them quiet, but tried in vain. Neither threats nor persuasion, coaxing nor reasoning had any influence over them. The old rascal was a peculiar favourite of the sheriff and guards, and other citizens of Richmond. He was considered by them as the only honest, good, deserving man in the prison. They often expressed pity for him, and wished he was at liberty. He, in turn, watched our movements closely, and was ready to betray us on the least show on our part of any meditated plan of escape.

Under these painful circumstances we spent a long and dreary winter. Our whole community, who were not in prison, were forced out of the State, with the loss of homes and property, and in some instances, even of life. They fled by thousands to Illinois. My wife visited me a few times in my prison, but at length the period expired that the State authorities had stipulated for every Mormon to be gone, and my wife and family, and a few others who remained behind, were obliged to fly or be exterminated, as bands of armed men were roaming amid the deserted settlements, robbing, plundering, destroying property, and threatening all who remained.

My fellow-prisoners, who had been separated from me and sent to the prison at Liberty, had also effected their escape, and had fled to Illinois to join their families; in short, all were gone, except King Follett, Morris Phelps, and myself, and the old apostate, who was left to torment us. Alone in a State which was wholly governed by an open banditti of murderers and robbers, we seemed abandoned to our fate, and doomed to suffer that full weight of vengeance and fury which seemed in reserve for an entire people; but that people were now beyond their reach, all the fury of the storm seemed now to beat upon our heads: we were daily threatened with extermination, without the form of a trial, and were repeatedly told that we never should escape alive from the State. Our guards were doubly vigilant, and our sheriff took every possible precaution, while Luman, the apostate, was also in constant watchfulness, and busy in forming up plans of escape, then accusing us, and pretending to reveal wonderful things to our keepers in regard to our plans, which, in fact, only existed in his lying brain. This increased the severity of our confinement and seemed to preclude every possibility of escape.

To be tried without friends or witnesses, or even with them, by a set of "Gaditanon robbers" and murderers, who could drive out and murder women and children, was but to be condemned and executed; and to tarry there and drag out a miserable life, while our wives and children wandered abroad in a strange land, without the comfort or protection of husbands and fathers, was worse than to die ten thousand deaths. Under these circumstances, and half way between hope and despair, I spent some days in fasting and prayer, during which one deep and all-absorbing inquiry—one only thought seemed to hold possession of my mind. It seemed to me that if there was a God in heaven who ever spake to man on the earth, I would know from him the yea or nay of this one question. It was not how long shall I suffer—it was not when or by what means I should be delivered—but it was simply this: shall I ever, at any time, however distant it may be, or whatever I may suffer first—shall I ever be free again in this life, and enjoy the society of my dear wife and children, and walk abroad at liberty, dwell in society, and preach the gospel as I have done in bye-gone years? Let me be sure of this, and I care not what I suffer. To circumnavigate the globe—to traverse the deserts of Arabia—to wander amid the wild scenes of the Rocky Mountains to accomplish so desirable an object, would seem like a mere trifle if I only could be sure at last.

After some days of prayer and fasting, and seeking the Lord on the subject, I retired to bed in my lonely dungeon at an early hour, and while the other prisoners and the guard were chatting and beguiling the lonesome hours in the upper apartment of the prison, I lay in silence, seeking and expecting an answer to my prayer; when suddenly I seemed carried away in the spirit, and no longer sensible to out-

ward objects with which I was surrounded. A heaven of peace and calmness pervaded my bosom—a personage from the world of spirits stood before me with a smile of compassion in every look, and pity mingled with the tenderest love and compassion in every expression of the countenance—a soft hand seemed placed within my own, and a glowing cheek was laid in tenderness and warmth upon mine. A well-known voice saluted me, which I readily recognised as that of the wife of my youth, who had been dead for some years. I was made to realize that she was dead, but that her spirit was sent to commune with, and to comfort me, and to answer my questions. Knowing this, I said to her in a most earnest and enquiring tone—Shall I ever be at liberty again in this life, and enjoy the society of my family and the Saints, and preach the gospel as I have done? She answered definitely and unhesitatingly—“Yes!” I then recollect that I had agreed to be satisfied with the knowledge of that one fact, but now I wanted more. Said I, can you tell me how or by what means, or when, I shall escape? She replied—“That thing is not made known to me as yet.” I instantly felt that I had gone beyond my agreement and my faith in asking this last question, and that I must be contented at present with the answer to the first. Her gentle spirit then saluted me and withdrew, and I came to myself. The doleful noise of the guards, and the wrangling and angry words of the old apostate again grated on my ears, but heaven and hope were in my soul.

Next morning I related the whole circumstance of my vision to my two fellow prisoners, who rejoiced exceedingly.—This may seem to some like an idle dream, or a romance of the imagination, but to me it was and always will be a reality, both as it regards what I then experienced and the fulfilment afterwards. Dear reader, if you think it an idle dream, come to me now and try to persuade me that I am not at liberty, and that it never has been fulfilled; recollect too, that I related it to two witnesses, some months before its fulfilment, and while, to all appearance, there was no prospect, or even probability of its being fulfilled.

In order to show some pretence of respect for some of the forms of law, Judge Austin A. King, granted a change of venue, by means of which we were finally to be removed one hundred miles down the country, and confined in the prison at Columbia, in Boon county, to await a final trial. A long and dreary winter and spring had now passed away, and the time drew near for our removal. We looked forward to the change with some degree of hope and expectation, for it could not be for the worse, and might, perhaps, be for the better; at any rate, the journey would give us a chance to leave our dark and loathsome dungeon and look upon the light of day, the beauties of nature, and to breath the untainted air.—The morning of the departure at length arrived. Mr. Brown, the sheriff, entered our prison with a fierce look, and bidding us hold out our hands, coupled us together in pairs, with irons locked on our wrists, and marched us out, and amid a throng of people, placed us in a carriage, and accompanied with four other guards on horseback with loaded pistols, drove away, and thus we bade farewell to Richmond.

It was a pleasant morning in early summer, when all the freshness and beauty of spring was blended in rich profusion with the productions peculiar to the season as it advanced towards maturity. The leaves on the trees were full grown, and the forest presented a freshness of beauty and loveliness which reminded me of paradise. The plains were covered with a coat of green, and the wild flowers of the prairie blooming in all their variety, sent forth a perfume which mingled with every zephyr, and wafted sweet odours on every breeze. And to prisoners who had breathed only a tainted air, the very ground itself sent forth a sweetness which was plainly perceptible to the senses. We enjoyed our ride through that delightful country, more than any being could who had never seen a prison. The day at length closed, and we were taken into a house, and stretched upon our backs on the floor, all fastened together with wrist and ankle irons, in such a manner that we could not turn nor change our position. The doors and widows were then made fast, and the sentinels on duty guarded us by turns until morning. This was our rest after a hard day's ride.

The next day proved extremely rainy, with heavy thunder but still we travelled. In the course of the day we came to a stream which was swollen by the rains to that degree that we had to swim over it and stem a swift current. This hindered

us for some hours, in crossing over with horses, wagons, luggage, &c.; and as all of us were engaged in this business, our chains were taken off for the time. When we had crossed over and put on our clothes, and replaced our baggage, saddles, arms, &c., ready for a start, it was night, and we were very weary and hungry, having had no refreshments during the day. The rain was also pouring in torrents, and the night setting in extremely dark, and four miles of wild country, partly covered with forests and underwood, still lay between us and the nearest house.—Through the hurry of the moment, or for some other reason, they neglected to replace our irons, and our limbs were free. The carriage drove through a thick forest during the extreme darkness, and was several times on the eve of upsetting. This caused us to assume a position for saving ourselves by rising upon our feet, ready to jump out in case of the carriage upsetting. The sheriff and guards seeing this, rode close on each side, and, cocking their pistols, swore they would shoot us dead upon the spot if we attempted to leave the carriage; and that if it upset, they would shoot us any how, for fear we might attempt to escape. The fact is, their intention was to shoot us on the way if they could get the least pretext, either real or pretended. This we learned both by their words and actions, but they found no opportunity.

After two days more of rain, hail, and travel, we arrived at Columbia, where we were immediately thrust into a gloomy dungeon, filled with darkness, filth, and cobwebs, and left to sleep upon the floor. We had travelled hard, through rain and fatigue for several days, and on the last day had rode till sundown without refreshment. We were extremely hungry and weary, but received no refreshment, not even a drink of water till late in the evening, when our new keeper, Mr. John Scott, visited us with some buttermilk and bread, but we were now too much exhausted and two low spirited to eat. We thanked him for his kindness, and sunk down exhausted on the floor, where we rested as well as we could till morning. We saw no more of Sheriff Brown and his guards who conducted us, and will now dismiss them without further notice, except to observe that both he and his guards insulted every black woman they met during the whole journey, and frequently turned aside with them in the woods and fields, and afterwards, on returning to the company, would boast of that which ought to crimson with shame the face of the most abandoned villain.

After spending one night in our new dungeon, we were called on by the sheriff to come up into a more comfortable apartment, and were treated with some degree of humanity. We were now no longer troubled with guards, and even our old apostate Luman, behaved much better. We had been in our new situation something like a month, when we were visited by some friends from Illinois, from whom we learned the fate of our families and friends. The wife of Mr. Phelps rode 160 miles on horseback, accompanied by her brother, a young man named Clark. They arrived in Columbia and paid us a visit in prison, about the first of July. My brother Orson also arrived on horseback about the same time. From these friends we had a good visit for some days, they being permitted to stay in the prison with us. They also brought a letter from Mrs. Pratt, by which I learned that she made her escape from Far West, Missouri, to Quincy, Illinois (distance 200 miles), with her children and some of her goods, by the aid of Mr. David Rogers, one of our friends with whom we had been acquainted in New York. This gentleman removed her in a two-horse wagon. During the journey they were much exposed to hardships and trouble, having to camp by the way in company with other women and children who were in a like condition.

On crossing a swollen stream, Mrs. Pratt had left the carriage to cross on a foot bridge, leaving the children to ride through it. She had just crossed over and turned to look back to see whether the carriage came through in safety; but as the horses rose the bank and came out with the carriage and driver, she saw a little girl's bonnet floating down the current, and on examination, her daughter Mary Ann, a girl of six years old, was missing from the carriage; the next moment she saw her floating down the swift current. She gave the alarm to Mr. Rogers, the driver, who instantly dropped the reins and sprang after her into the stream. At that instant, the horses being high spirited and restive, started to run, and would probably have dashed themselves and the carriage, goods and children in pieces, but

for the timely interference of a large prong of a tree, which caught the carriage with such a strong hold, that all was brought to a stand. In the mean time Mr. Rogers succeeded in rescuing the child, and bringing her safe to shore. She had, as she stated, pitched head foremost out of the carriage into the water, and one of the wheels passed over her lap and crushed her fast into the mud at the bottom of the stream; but as it rolled over, she caught the spokes with her hands, and by this means the same weight that crushed her down, brought her to the surface and saved her life. On examination the mark of the wheel was distinctly seen on both her thighs, which were seriously injured and nearly broken.

After a wearisome journey, and various toils and dangers, they at length arrived at Quincy, where Mrs. P. rented a small house, and by the sale of a few books, with the use of her two cows, which some of the brethren had brought from Missouri for her, she was making shift to live from day to day, and still had some faint hopes of seeing her husband again, in a land of liberty, although at present there was little ground to hope, and she was sometimes nearly in despair. Such was the news brought us by the arrival of our friends in the prison at Columbia, on the first of July, 1839, after eight months of dreary confinement.

Previous to their arrival, the Lord had shown me in a vision of the night, the manner and means of escape, and, like Pharaoh's dream, the thing had been doubled to me, that is, shown to me on two occasions in the same manner. Mrs. Phelps had the same thing shown to her in a vision, previous to her arrival; and my brother Orson Pratt also came to us, with a firm impression that we were about to be delivered, and he even predicted that we should go to Illinois about the same time that he himself would return. As we sat pondering upon these things, and comparing our visions and manifestations of the spirit on this subject, my brother Orson opened the Book of Mormon, and the first sentence that caught his eye was the words of Ammon to king Lamoni—"Behold my brother, and my brethren are in prison, in the land of Middoni, and I go to deliver them!"—This was indeed a similar instance to ours. Ammon, on that occasion had an own brother in prison, and also brethren in the ministry, and did deliver them. Our case was exactly similar, not in Middoni, but in Missouri. And what was still more strange, in a book of six hundred pages, this was the only sentence which would have fitted our case.

Some may call us superstitious for noticing so small a matter as a providential encouragement, but I am humble enough to own the truth by saying that this small circumstance cheered our hearts, and increased our faith and hope of a speedy deliverance; and the more so when Morris Phelps, who was then slow to believe, opened the New Testament to see what Providence or accident might direct his attention to, for still further confirmation of our hopes. To this movement I objected, saying, do not tempt the Lord; if you will not take courage and be satisfied from what we have already witnessed, you would still be in doubt though one should rise from the dead; but he still persisted. He said, let me open the book this once, and see if I don't meet with a sentence well calculated for our encouragement. He accordingly opened, and the sentence read as follows: "Why is it that ye are so fearful? and how is it that ye have no faith?" Reader, if you feel disposed to make light of our simplicity in this matter, you have only to be torn from a lovely wife and children, while they are disinherited and driven to a strange land, and then be confined for eight months among the most unprincipled savages, with no hope of deliverance, except by an immediate interposition of Providence; then you can appreciate such things and easily excuse us.

We now began in earnest to make arrangements for our escape; but if there had been no strong bolts and bars to overcome, still there was one serious obstacle which a miracle alone could immediately remove—which was this. I was then very sick and scarcely able to stand on my feet, or to go up and down from the upper room, where we were in the day time, to the dungeon where we slept. It was near the 2nd of July, and our friends could only make an excuse for staying to spend the great national holiday with us (the 4th), before they must take leave or excite the suspicions and ill-will of the people; and as that day had been a lucky one for our fathers and our nation, we had determined on that time as the proper one to bid farewell to bondage and gain our liberty. In short, we determined to make

that notable day a jubilee to us, or perish in the attempt. We therefore prayed earnestly to the Lord, that if he had determined to favour our plan, he would heal and strengthen me, and give us all courage to act well our part. I was instantly healed, and from that moment begun to feel as strong and fearless as a lion.

Our plan was this:—my brother Orson Pratt was to wait on the judge and attorney, and obtain various papers and arrangements for summoning witnesses from Illinois to attend our trial, which had just been adjourned for some months to come. He was also to procure an order from the court to take affidavits in Illinois, in case the witnesses were afraid to come (to the State from whence they had been banished) in order to testify in our behalf. These active preparations on our part to defend our case, together with engaging a lawyer or two, and paying a part of their fee beforehand, served as a sufficient blindfold to cover our real intentions. This done, and the papers all prepared in the hands of my brother, he and Mrs. Phelps and her brother, were to stay with us until the 4th, and after celebrating the day with a dinner in the prison (which we obtained leave to do), he and the young man, Mr. Clark, were to take leave with their horses, and also the horse and saddle on which Mrs. Phelps had rode, on pretence of taking him home with them to Illinois, while she stayed with her husband a few weeks in the prison; in the mean time engaging her board in the family of the keeper, who occupied part of the building in connexion with the prison. This measure, on the part of Mrs. Phelps, served the double purpose of lulling them into security, as to fears of any intention on our part to escape, and also of furnishing a third horse, as there were three of us. These three horses were to be stationed in a thicket, or forest about half a mile from the prison, and there the two friends were to await in readiness for us to mount, should we be so fortunate as to reach the thicket alive. Sundown, on the evening of the fourth, was the moment agreed upon, and if we did not then appear they were to give us up for lost, and make the best of their way to Illinois, and inform our families and friends that we had gone to paradise in the attempt to come to them. The reason for appointing this hour was this. Our door would be opened at sundown to hand in our supper, and we must then make the attempt, as our only chance; for it was customary to lock us up in the lower dungeon as soon as the shades of evening began to appear.

This plan all matured, and the arrangements completed with the court and the lawyers—the fourth of July dawned upon us with hope and expectation. And while the town and nation were alive with the bustle of preparation, for the celebration of the American jubilee, and while guns were firing and music sounding without, our prison presented a scene of scarcely less life and cheerfulness. We were also busy in preparing to do proper honours to the day. We had prevailed on the keepers to furnish us with a long pole, on which to suspend a flag, and also with some red stripes of cloth. We then tore a shirt in pieces, and took the body of it for the ground work of a flag, forming with the red stripes of cloth an American eagle, and the word ‘Liberty’ in large letters. This rude flag of red and white was suspended on the pole from the prison window, directly in front of the public square and court house, and composed one of the greatest attractions through the day. Hundreds of the people from the country, as well as villagers, who were there at the celebration, would come up and stare at the flag, and reading the motto, would go swearing or laughing away, exclaiming, “Liberty, liberty! What have the Mormons to do with celebrating liberty in a damned old prison?”

In the mean time active preparations were in progress for our public dinner, and with the contributions of our friends who were to partake with us, and a portion served from the public table of the citizens of the town (who, by-the-bye, though in favour of Mormon expulsion, were a hundred per cent better than the mob of the upper country, where we were first confined), we had a plentiful supply, and as we considered it was to be a day of release to us, as well as already sacred to the memory of departed liberty, we partook of our feast with much cheer, and with thankful as well as social feelings, which I think has been seldom if ever surpassed. O! ye sons of Columbia, at home and abroad, on the land or on the sea, think back to the fourth of July, 1839. Call to mind your feast in honour of national freedom, and ask yourselves the question, whether in all your pomp and show of joy and social glee, you felt any thing compared with our feelings, or the interest excited during

that feast. Eight months and four days we had been deprived of the sweets of that liberty which a whole nation was then engaged in celebrating ; and in the language of the Scottish bard we said—

Now's the day, and now's the hour,
To trample on a tyrant's power ;
To burst at once the prison's gloom,
Or find a martyr'd hero's tomb.

The dinner over, our brethren took a final leave of us and our prison, loaded with love, respects, compliments, and messages to our families and friends in Illinois ; and all these, together with the good byes and farewells, were heard and witnessed by the keeper's family, and served the purpose for which it was intended, namely, to lull them into security, and to remove all possible ground of suspicion as to our intentions. After riding out of the town, and a mile or two into the forest, on the road towards Illinois, they turned off into the thick-leaved wilderness, and made their way in secret, as best they could, to the thicket agreed upon, within about half a mile of the prison, where with horses saddled and bridle reins in hand, they awaited in anxious suspense the slow progress of the setting sun.

To be Continued.

Latter-day Saints' Millennial Star.

NOVEMBER 20, 1846.

RE-BAPTISM.

BAPTISM by immersion in water is ordained of heaven for the remission of sins. The repentant, broken-hearted sinner is the fair and acceptable candidate to pass through this door into the church or kingdom of God ; and “ except a man be born of water and of the spirit, he cannot enter into the kingdom of God.”

When members of our church have become cold and indifferent by the neglect of duty, and have fallen into a lukewarm state, but afterwards cherish a desire to be re-baptized, and covenant anew to keep the commandments of God, it is their right and privilege to confess their sins, humble themselves before God, and do their first work by being immersed in water, and thus their second baptism is no less for the remission or forgiveness of sins than their first ; yet to break a solemn covenant by becoming cold, indifferent, or lukewarm, so as to render re-baptism often necessary, is certainly dangerous, for repeated neglect of duty, and the frequent breaking of your covenant, will render you unworthy the protection of God's spirit, and you will find yourselves caught in the snare of the devil in some unexpected moment.

Those who are re-baptized should be again confirmed, but not again ordained, unless they have been cut off from the church, for their priesthood is not taken away by the act of re-baptism. Such persons as have been cut off from the church for transgression, and admitted again by baptism three times, can no more be admitted to the fellowship and communion of the church, if expelled a third time ; such members, therefore, as have been expelled from the body three times for transgression, can no more be baptized or admitted into the church. We have done our duty towards them—our garments are clear of their blood—and let their names not only be erased from all the records of the Saints, but completely obliterated or blotted out, so that no one can read them. Ye Saints and Elders see that this is done, lest their sins and iniquities cleave unto you. But if they return and repent, before they are thus cut off, thou shalt forgive them until seventy times seven.

The form of re-baptising is very similar to that of the first. Calling the candidate by his or her given name, saying (JAMES or MARY ANN) having authority given me of Jesus Christ, or being commissioned of Jesus Christ, I baptize thee *for the remission of thy sins* in the name of, &c., &c., after the usual mode. Let proper solemnity and decorum be strictly observed in all your administrations, and let not the multitude of the Saints rush thoughtlessly to the waters of re-baptism, but let them be well taught and faithfully instructed by the presiding Elders of the conferences before the work is begun ; and let every Saint fully understand, that every time he may renew his covenant by baptism or otherwise, that he is held under stronger obligations to do his duty, and also exposed to greater snares, temptations, and evils, if he does not do it. Be wise and humble, and indulge not in sin, thinking you can be baptized for remission, for the bow that is too often bent loses its elasticity.—The Elders and friends are requested to be particularly careful in selecting safe and proper places for baptizing ; and to avoid any accident, the person officiating should first go into the water alone with a stick, and ascertain if he can baptize with safety and convenience. People in this country have not much spare time, and therefore they frequently have to avail themselves of the night season to get baptized in. This fact renders it very necessary for the Elders to be very cautious and particular in the selection of a safe and proper place, even if they have to go a little further, that this ordinance may be safely attended to, even in the night season, as in the case of the Jailer and his household.

* A copy of the petition which we intend to present to her Majesty is inserted in this number of the STAR. We shall send blank sheets to the presiding Elders of each conference, requesting them to get thereon all the signatures they can, and forward the same to us with as little delay as possible, that we may attach the sheets containing the signatures of the Saints and others that may sign, to the petition, and forward the same to her Majesty as soon as possible.

Brethren and sisters, do you wish to emigrate ? If you do, get your names placed upon the paper, and send them to us ; and as the getting up of this petition and presenting it will be attended with some expense, we ask the Saints to send us a little contribution for this purpose. The presiding Elders will please attend to this. Let presiding Elders of each conference take an active part in obtaining the names of all their members, both male and female, and as many others as they can. Preserve the sheets as clean as possible, and let the names be written with care. We wish this work done with promptness and dispatch, and when we want the sheets, we will call for them. Be ye therefore ready. X

STRANGISM.—INVITATION TO IMPOSTERS.

The Strangite delegation, namely, Harris, Brooks, and their companion, on arriving in Liverpool, complained very much that they could not get an opportunity to do the work which the Lord sent them to perform. Elder Marsden, of this town, handled them so effectually in Birkenhead, and made Strangism look so contemptibly mean, that Martin publicly denied being sent by Strang, or being in any way, connected with him. This he did in presence of many witnesses, and not in some remote region where nobody could ascertain the fact, but here in Birkenhead, where we all know it. But being an American ourself, and having some little feeling of respect for our fellow-countrymen, we thought proper to send them an invitation to meet with us, as their operations had been mostly limited to one or two persons who had been excommunicated from our church for some time. We thought that if the Lord had sent them, they might accept our invitation and come,

but if the devil had sent them, we were confident they would not come to the light. We knew that God had not sent them, yet we could not tell whether Mr. Strang or the devil had sent them, or whether they had come themselves; but it was our opinion that His Satanic Majesty, Strang, Brooks, and Harris concocted the mission in company.

The following note was sent to their lodging place, by Elder Brown, a gentlemanly and responsible man, but they were not in. Elder Brown read the note to the family, named Styles, where they made their home, and Mrs. Styles said that if they did not come in by six o'clock she would send it to them. But lest they might say that they were unwell, or that they did not get the note in time, or that they were going a journey, we sent Elder Brockbank, some time before the hour of meeting, a man of character and standing in society, to ascertain if they had got the note. He found that they had received it in due time, but declined improving the admirable opportunity which we offered them on this occasion. They said that the eighth number of the STAR contained falsehoods which they were sorry to see. Elder Brown observed to the people of the house that if they would attend our meeting, according to the following invitation, they should have the privilege of showing what was false, and if any thing was found to be untrue in that paper it should be corrected in the next. He also re-assured them upon the honour of a gentleman and a christian, that they should not be harmed or molested in any improper manner if they would attend. But they did not come, and our garments are clean.

We have washed our hands and our feet—we have shaken the dust of our garments against them, and borne testimony of the same to our Father in heaven. And let this dust cleave to them as a witness of condemnation, and let it cleave to that house that knowingly receives them or harbours them, or that bids them God speed, either directly or indirectly, or that shall knowingly receive, harbour, or entertain any others that may come after them on the same, or on a similar errand. The following is a copy of the invitation:—

Liverpool, 5th November, 1846.

TO MESSRS. HARRIS, BROOKS, AND COMPANION.

Gentlemen,—To-morrow evening, Friday the 6th, will be our council meeting in the Vaccine Institution, Back Colquitt Street, at which most of the priesthood belonging to this conference will be assembled, and as you wish for an opportunity to break out of your private and limited circle of operation, and get before the public, you may then and there have the opportunity to speak if you will attend.

You say that the Lord hath sent you, and if so, you ought to have the chance of speaking; but if he has not sent you, and you are working privately to turn away the people from the truth, it is our duty to try those who say they are Apostles, lest, perhaps, they might not be, and thus be found liars as of old.

You may advocate the claims of Mr. Strang or yourselves, which you like. You shall have a reasonable time to speak without molestation in any way, and if you have superior wisdom and intelligence, with the spirit and power of God, the weight of your Apostleship will be fully appreciated. So now, our garments are clear of your blood. Elder Taylor will probably be present.

As ever, a friend to the virtuous and good,

FOR ORSON HYDE,

At Mr. Styles's.

T. D. BROWN.

ALTHOUGH DEAD, YET HE SPEAKETH.

JOSEPH SMITH'S TESTIMONY CONCERNING MEN BEING ORDAINED BY ANGELS, DELIVERED IN
THE SCHOOL OF THE PROPHETS, IN KIRTLAND, OHIO, IN THE WINTER OF 1832-3.

The occasion which called forth his testimony upon this matter was as follows:—One Francis G. Bishop, an Elder in our church, was very anxious to be ordained a High Priest, but he was not considered a proper candidate to fill the office at that time; and his urgent solicitations to be promoted to the High Priesthood, confirmed the Saints in the opinion that he wanted a high station without meriting it, or without being called by the

Spirit of God to that work. He was sent forth into the world to preach in the capacity and calling of an Elder; but he was not long out before he declared himself to be a High Priest—and that he was ordained by an angel from heaven. This made much stir in the branches of the church and also in the world. But when the news of his proceedings reached the prophet Joseph, he called Bishop home forthwith. He was introduced into the school of the prophets, and there closely questioned upon his course. He said he was ordained by an angel to the High Priesthood; yet, on a more close examination, he crossed his own testimony and statements—became confused, and blushed with shame and guilt—he fell down upon his knees and confessed that he had lied in the name of the Lord—begged to be forgiven and cried aloud for mercy. We all forgave him, but we could not give him our confidence, for he had destroyed it. Elder Sidney Rigdon was present at that meeting, and though he has since fallen, still he knows that my statements are correct. Zebedee Coultrin was also present, and many others that I might name.

Brother Joseph observed to Bishop that he knew he had lied before he confessed it; that his declarations were not only false in themselves, but they involved a false principle. An angel, said Joseph, may administer the word of the Lord unto men, and bring intelligence to them from heaven upon various subjects; but no true angel from God will ever come to ordain any man, because they have once been sent to establish the priesthood by ordaining me thereunto; and the priesthood being once established on earth, with power to ordain others, no heavenly messenger will ever come to interfere with that power by ordaining any more. He referred to the angel that came to Cornelius and told Cornelius to send for Peter; but if there had been no Peter with keys and power to administer, the angel might have done it himself; but as there was, the angel would not interfere. Saul was directed to go to Ananias for instruction and to be administered to by him; but if there had been no Ananias with power and authority on the earth to administer in the name of Christ, the Lord might have done it himself. You may therefore know, from this time forward, that if any man comes to you professing to be ordained by an angel, he is either a liar or has been imposed upon in consequence of transgression by an angel of the devil, for this priesthood shall never be taken away from this church.

This testimony was delivered in an upper room, in the south-west corner of the White Store and dwelling-house, formerly occupied by Whitney and Gilbert, situate on Kirtland Flats.

If men would regard the testimony of the servants of God who have laid down their lives for the cause, they would have little to fear of being misled; but when the spirit of apostacy takes possession of a man's heart, he becomes completely blind to every true principle, and is filled with strife, debate, deceit, false accusation, and treachery. He cherishes no desire to convert and save the world, but is content to confine his operations to the church, which he slanders, defames, and, like a ravening wolf, tries to tear in pieces and destroy; and having no merit of his own to bring him into notice, he seeks to obtain notoriety by contention and debate, which the Lord declares are not of him but of the devil. Their hearts being a fountain of evil, they can speak nothing but evil; they, being disciples of the "*accuser of our brethren*," can do nothing but accuse the brethren like their master whom they serve; they, having a beam in their own eye, can see nothing but the mote in their brother's eye; and well did the Saviour ask such characters, "How can ye, being evil, speak good things?" They are like the filthy and indelicate bird that has no relish for sweet and wholesome meat, but likes to feast on tainted flesh and putrid carcasses. Mr. Strang, like Bishop, claims that an angel ordained him.

INTELLIGENCE AND MISCELLANY: OR, TITBITS FOR OUR AMERICAN READERS.

Sela Lane was expelled from the church of Jesus Christ of Latter-day Saints, in Nauvoo, for base and wicked conduct, and returned to the city of New York soon after. When we were in that city in the early part of September last, this said Lane came before the church there and confessed his sins, but said that he had been led into transgression by that abominable wicked character, William Smith. The church there told him that Wm. Smith had more sins of his own to answer for than he would be able to cancel, and that they could not allow him to make Smith his "scape-goat." If he was received back into the church (which he weepingly desired), they told him that he must be his own scapegoat, and confess that he went into sin and transgression because he chose to do so, and not attempt to lay the blame upon another. To this he agreed, and the church then consented that he might be baptized and confirmed in the church and remain as a member. But on learning that this said Lane threatened violence against certain ones that informed

of him, we told the presiding Elder there not to baptize Lane. This said Lane then goes and joins Strang, and becomes a true yoke-fellow with William Smith who led him into such awful sloughs of drunkenness and debauchery. Oh, happy pair! The glory of thy union is like the odours that rise from a den of pole-cats, or like the perfume that ascends from a putrid carcase to invite to a sumptuous feast every bird whose maw can alone be satisfied with that kind of food.

We wonder if brother Hardy believes his own pamphlet, written against Smith and Adams? or if Smith and Adams have become converted to the truth of Hardy's pamphlet, and have received him into their fellowship? Remember that that pamphlet tells of *bloody deeds*. But, perhaps, as Adams had ingenuity enough to screen his brother William from exposure at that time, he may now have faith and purity enough (being a celebrated reformer in the East), to cure brother William without the aid of medicine, and thus save a soul from death, and hide a multitude of sins. If brother Hardy has any of his pamphlets on hand, we would recommend him to furnish his old friends, Adams and Smith, each with one, in order to stir up their pure minds, by way of remembrance, and furnish Adams with suitable matter to improve the *morals* of the "DRAMA." A man whose apostolic charge has become so extensive under Mr. Strang, can afford to advocate the claims of the *drama*; for it requires the same kind of spirit and talent to advocate the claims of Mr. Strang that it does to advocate the claims of the *drama*. We would like to ask brother Foster, of New York, and brother Gibson, of Philadelphia, if they do not often hear Adams, Smith, Lane, Page, and Co., whisper to them and say, "*How we apples swine together.*" As the people of England have never seen Hardy's pamphlet, we would recommend the *holy brotherhood* to re-publish it in the *Star of the East* and the *Voree Herald*, that its pithy contents may be the more extensively disseminated. We have one or two lying among our waste paper, but we confess that we do not like to handle them without a long pair of old-fashioned tongs. Still, if an edition of them were circulated in this country, they might open the way for Harris, Brooks, and Co., and even for Moses Smith of "stolen goods memory," to get a place to lay their heads, which they are now unable to do without money. If the people of this country should be inclined to doubt the correctness of the above pamphlet, we can only inform them that it was written by one of their own party, whose poetic talent is rolled up in the napkin of the *Star in the East*. The Hardy above alluded to, is not the one that has laboured in England.

LINES ON THE DEATH OF BROTHER AND SISTER MARSDEN'S LITTLE INFANT SON.

BY ELDER JOHN CLEMENTS, OF THIS TOWN.

Weep not for him that's dead and gone,
Nor to despair be driven,
Your child is sav'd through Jesus Christ,
And he is gone to heaven.

Gone far away from wicked men,
To mingle with the good,
That wash'd their robes and made them white,
In Christ's atoning blood.

'Tis true the trial was severe,
That tore him from your breast,
But oh! do not desire him now,
For he is gone to rest.

When lying suffering on your knee,
Your heart was like to break,
And oft you sigh'd and wept aloud,
Oh! could my child but speak!

And still you mourn his absence now,
And think you are bereav'd;
Sister, look up, thy God is good,
Woman, thy child is sav'd.

"Shed not for him the bitter tear,
Nor give the heart to sore regret;
'Tis but the casket that lies here,
The gem that fill'd it sparkles yet."

FACTS AND SCRAPS.

COMPLIMENTARY.—The sisters of Liverpool and elsewhere have our grateful acknowledgments for their praiseworthy exertions in raising funds for the completion of the Temple. Sister Hill, of Liverpool, has forwarded accounts to us for upwards of twenty pounds, paid by the sisters of this branch. Although the Temple is completed, we cannot enjoy it because the wicked bear rule, and the people mourn; nevertheless God will humble the wicked that persecute and slay the just, and exalt such as be of low degree, and make them pillars in his everlasting temple to go no more out. Sisters, you shall then, if not before, be rewarded for your labours of love.

MR. REUBEN HEDLOCK, we are sorry to say, was appointed presiding Elder of the church in England, by Elder Woodruff. Elder Woodruff designed no wrong, but he was fearful of hurting the feelings of some if he did not do it. The confidence of the Saints in England was unlimited in Hedlock, and if any other man had been appointed to preside, there would have been much dissatisfaction. Brother Woodruff was satisfied that he was not sound at heart, but thought, under existing circumstances, that the Saints must find it out themselves. He has borrowed much money of different persons, but we cannot be any more responsible for the debts which he has contracted, than we can for debts contracted by the presiding Elder of a branch or of a Conference.

HONOUR EVERY MAN IN HIS CALLING.—Many of the Saints apply to us to lay our hands upon them and bless them. We should have no objection to do this if our time and strength would permit it, but the labours of our delegation are so great that we have little or no time to rest, day or night, and it is the duty of the patriarchs to minister in these things. We are sent here to minister in word and in doctrine, and also to organize the church on better principles, and to direct its temporal and spiritual affairs in a safe and advantageous channel. This is all we have strength to do, and we hope that our brethren and sisters will consider our condition, and remember that if we lay our hands upon one to bless, others will feel themselves slighted if we do not the same to them. This would require more than all our time and strength. Again, after we have preached a lengthy discourse and have become faint and exhausted thereby, it is not right for the people to ask us to lay our hands upon any one, for we have poured out our spirit and blessing upon the people, and just at that time we have little or no spirit left either to bless or to heal them. We wish the Saints to have mercy upon us in this respect wherever we go, and not suffer us to be used up and worn out before the time that our required labours are performed. We bless you always in God's name, and we will lay our hands upon your sick and bless them also when we have faith, strength, and spirit to do it. But do not call upon us directly after preaching, but call upon other elders who have not spoken. May heaven bless and heal you all. Amen.

TRUTH.—If a man would be wedded to truth, he must make up his mind to find her a portionless virgin, and he must take her for herself alone. The contract too, must be to love, cherish, and obey her, not only until death, but beyond it; for this is a union that must survive not only death, but time, the conqueror of death. The adorer of truth, therefore, is above all present things, firm in the midst of temptation, and frank in the midst of treachery; he will be attacked by those who have prejudices, simply because he is without them; decried as a bad bargain by all who want to purchase, because he alone is not to be bought; and abused by all parties because he is the advocate of none; like the dolphin which is always painted more crooked than a ram's horn, although every naturalist knows that it is the straightest fish that swims.

"De konkakashun vill shing de von tousant and tow't psalm," said a Dutch parson. "There are not so many in the book," said the chorister. "Vell den, pleeshe to shing so many as tare pe."

LIST OF MONIES RECEIVED SINCE OUR LAST.

	£ S. D.	£ S. D.	
James Cantwell, per Henderson, late of Crewe.....	0 17 6	Brought forward.....	32 6 10
Richard Eatough	1 3 8	Anthony Lofthouse	3 0 0
George Robins	3 10 0	Benjamin Wright	1 15 0
John Johnson	4 3 0	James Hughes	2 0 0
Joseph Wooton	2 0 0	William Frodsham	0 9 8½
Thomas Smith	4 0 0	John Halliday	1 2 6
F. D. Richards	7 0 0	William M'Ghie.....	0 11 3
William Gibson	3 10 0	Leonard Hall	3 0 0
William Emsly, balance of account.....	1 2 2	Edwin Senior	0 10 0
Edward Horrocks	0 15 6	William Broomhead.....	2 5 0
William West.....	2 10 0	William Clark.....	2 0 0
Charles Miller.....	1 15 0	John Parkinson	1 8 0
Carried forward	£32 6 10	John Swindlehurst	1 3 0
			£51 11 3½

* MEMORIAL TO THE QUEEN FOR THE RELIEF, BY EMIGRATION, OF A
PORTION OF HER POOR SUBJECTS.

TO THE QUEEN'S MOST EXCELLENT MAJESTY.

May it please your Majesty:

We, the undersigned, men and women of the United Kingdom of Great Britain, approach your Majesty with every sentiment of loyal and affectionate devotion to your person, and with sincere respect for the Patriotic Virtues by which your Reign has been so eminently distinguished. We feel the strongest confidence in your Majesty's deep and earnest desire for the happiness and prosperity of your people. We know, from your Majesty's own assurance, that the privations and sorrows of the unemployed and destitute portions of the community, have not in vain appealed for sympathy and compassion to your heart. We, therefore, anticipate for this, our respectful memorial, a gracious and considerate reception.

Your memorialists are moved to address your Majesty by the unexampled amount of abject, helpless, and unmerited misery which at present prevails among the labouring classes of this country. By all your memorialists this wretchedness has, to some extent, been witnessed; by all it has been deplored, and by many among them it has been bitterly felt. The sufferings and destitution of these portions of your Majesty's subjects have, in the judgment of your memorialists, reached a point at which it has become the duty of both sexes, and of all ranks, to use every constitutional means for their relief and remedy.

Your memorialists are daily the witnesses of a frightful increase of poverty and pauperism; while those who are at present in circumstances above the reach of absolute want, are constantly becoming less able to sustain the burden of supporting the poor,

Your memorialists beg your Majesty to believe that in bringing these painful facts under your Majesty's notice, and in pointing to what, to your memorialists appears a just and necessary measure of relief, they are impelled by an overwhelming sense of moral obligation and christian duty, and that no less a motive would have induced them to appear thus prominently in public affairs.

Your memorialists, without attempting to enumerate the many alledged causes of the present national distress and suffering, feel convinced that Emigration to some portion of your Majesty's vacant territories is the only permanent means of relief left to a rapidly increasing population, which, if retained here, must swell the aggregate amount of misery, wretchedness, and want.

Your memorialists believe that, if a part of the poor and destitute portion of your Majesty's loyal subjects were sent to the Island of Vancouver, or to the great territory of Oregon, through your Majesty's gracious interference and Royal aid, they might there find a field of labour and industry, in which, after a short period, they could not only benefit themselves, but open an effectual door for the interchange of commodities with the home country, having brought into cultivation the soil that now lies untenanted, and thus indirectly raise a revenue that would more than balance the expenditures of the present emigration.

It is now fully settled and determined that Vancouver's Island, with a large portion of the Oregon territory, on the Great Pacific Coast belongs to your Majesty's Empire. Their fine and extensive fisheries—their safe and commodious natural harbours for ships—the salubrity of their climate, and their remarkable similarity to the climate of the south of England—all, in the opinion of your memorialists, offer strong inducements to the surplus population of England to make that delightful section their future home.

Your memorialists believe that your Majesty cherishes the wish, and they pray your Majesty to exert all that constitutional influence and power which will effectually accomplish their removal to the distant shores of a country, the natural resources of which are waiting to be developed, to reward the hand of industry, and to fill with plenty thousands that wander here at present without employment, and consequently without bread.

Your memorialists are no less aware than your Majesty, that the government of the United States is doing much to favour the settlement of its territories on the Western Coast, and even to settle territory now in dispute between it and the Republic of Mexico. While, therefore, the United States do manifest such a strong inclination, not only to extend and enlarge their possessions in the West, but also to people them, will not your Majesty look well to British interests in those regions, and adopt timely and precautionary measures to maintain a balance of power in that quarter—which, in the opinion of your memorialists, is destined, at no very distant period, to participate largely in the China trade.

Your memorialists, therefore, humbly but earnestly supplicate your Majesty to take the present afflicting condition of your subjects into your prompt and gracious consideration, and to interpose your Royal aid, as far as it may be constitutionally rendered, to provide means for the immigration of your memorialists who are not able to provide for themselves—to give them employment in improving the harbours of those countries, or in erecting posts of defence; or if this be inexpedient, to furnish them provisions and means of subsistence until they can produce them from the soil.

Your memorialists further ask your Majesty to consider the propriety of sending out a small military force for the protection of emigrants against savage invaders upon that coast. And again, your memorialists ask your Majesty to favourably consider the propriety of allowing to each male emigrant, who is more than twenty-one years old, who may become an actual settler, a grant of land corresponding in extent to grants proposed to be allowed by the United States Government to its subjects, who become actual settlers in its extreme Western territories, namely, from three hundred and twenty to six hundred and forty acres.

Your memorialists are mostly anxious to avail themselves of the earliest opportunity to sail to the place of their future desired home, where they may begin to convert "the wilderness and the solitary place into fruitful fields," hoping, that under the blessing of Heaven, and under the gracious protection and fostering care of their Sovereign, they may soon close their eyes upon the stern and angry frowns of poverty and want, and open them to greet the smiles of peace and plenty.

Finally, the prayer which your memorialists offer at the footstool of HIM by whom Kings reign and Princes decree justice is, that your Majesty's reign may be protracted and peaceful in the midst of a devoted and prosperous people; that the choicest of heavenly blessings may descend upon your Majesty's person, upon your Royal Consort, and upon your illustrious offspring; and that, after a long and righteous administration you may be able to say, "When the ear heared me, then it blessed me; and when the eye saw me, it gave witness to me, because I delivered the poor that cried, the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widows heart to sing for joy. I put on righteousness and it clothed me; my judgment was a robe and a diadem."—And thus your memorialists will ever pray.

THE INQUIRY, AND THE INQUIRY ANSWERED.

THE INQUIRY.

Tell me, ye winged winds,
That round my pathway roar,
Do ye not know some spot
Where mortals weep no more?
Some lone and pleasant dell,
Some valley in the west,
Where, free from toil and pain,
The weary soul may rest?
The loud wind dwindle'd to a whisper low,
Sighing for pity, as it answered—No!

Tell me, thou mighty deep,
Whose billows round me play,
Know'st thou some favour'd spot,
Some island far away,
Where weary man may find
The bliss for which he sighs,
Where sorrow never lives,
And friendship never dies?
The wild waves rolling in perpetual flow,
Stopp'd for a while, and sighed to answer—No!

And thou, serenest moon,
That with such holy face
Dost look upon the earth,
Asleep in night's embrace,
Tell me, in all thy round
Hast thou not seen some spot,
Where miserable man
Might find a happier lot?
Behind the cloud the moon withdrew in woe,
And a voice, sweet, but sad, responded—No!

Tell me, my secret soul,
Oh, tell me, hope and faith,
Is there no resting place
From sorrow, sin, and death?
Is there no happy spot
Where mortals may be blest,
Where grief may find a balm,
And weariness a rest?
Faith, hope, and love, (best boons to mortals
given,) Wav'd their bright wings, and whisper'd—
Yes! in heaven.

Kilmarnock, November 1st, 1846.

THE INQUIRY ANSWERED.

Tell me, ye twinkling STARS,
That gild the azure sky,
If in your distant rounds,
Some place of bliss you spy.
Some peaceful happy home,
Where souls *forever* rest,
Or will they yet *return*,
To *earth* when it is blest?
The stars all wink'd, as if unfond to tell,
Then whispering, said—On earth the saints shall
dwell.

Tell me, thou glistening SEA,
Bright looking glass of heaven,
If earth shall e'er again
To happy saints be given?
Say, if when wreck'd on thee,
Wilt thou again restore
Their long-lost sunken barks,
That never came ashore?
The wild waves dash'd along in merry strain,
And echoed back—On earth they'll meet again.

And thou, majestic SUN.
In glory dazzling bright,
Say if that blessed home
Enjoyed by saints in light,
Be like thy bright career,
One moonless, cloudless race,
All luminous, and gay,
Beyond the bounds of space?
Behind a cloud the sun then hid his face,
And blushing, said—The earth's their resting
place.

Come, spirit stirring THOUGHT,
And faith that ever brings
The soul's celestial bliss,
Of all created things,
Say, wouldst thou love to dwell
For ever here below,
Where all our loves, and fears,
And social friendships grow?
Yes, yes! the soul replies, in hope's exulting strain,
Tho' blest with God above, we'll reign on earth
again.

LYON.

NOTICES.

Persons procuring post-office orders to send to us are requested to be particular in giving our name correctly. Some orders have come payable to "Horse and Hide"—some to "Horson Ide." To avoid giving an incorrect pronunciation of our name, the person wishing to procure an order for us had better write our name on paper, in a plain legible hand, and present it to the Post Master issuing the order. This will save us trouble. Remember that our name is—ORSON HYDE.

A committee, consisting of seven responsible men, chosen by the Liverpool branch, under our approval and approbation, have been appointed to wind up the affairs of the Joint Stock Company. We feel happy to say that we cheerfully and confidently deliver over into their hands all papers, books, accounts, and monies belonging to the said company that have come into our possession, for we consider them fully competent and fully disposed to close the concern in a judicious and equitable manner. Their names are as follows:—

James Marsden, President. Thomas D. Brown, Secretary. John Clements, Treasurer. Robert Wiley, James M'Guffie, George Allen Matthew Hicks,	} Counsellors.
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We have received a balance sheet from the officers of the company, and this committee will examine it and make their report—which, with the contents of the sheet itself, will appear in our next. All letters hereafter upon the affairs of the Joint Stock Company, must be addressed to Thomas D. Brown, No. 6, Goree Piazza. Letters requiring an answer must contain a postage stamp.

Persons wishing to ask counsel upon any point, question, or matter, should remember that they have a presiding Elder over their conference, who is the proper person to apply to. If the presiding Elder of their branch cannot give them satisfaction; and if the presiding Elder of a conference cannot give them satisfaction, then we will try to solve their matter if called upon. But do not slight or disrespect those who are over you, by asking our counsel before you do theirs.

Our agents are requested not to trust out the STARS or books, but when they go from you get your pay, unless you let your sub-agents have them, knowing that they will pay you as soon as they are sold. And as money has been paid to sundry persons to be forwarded to us, and that money not having reached us, we shall enter nothing to the credit of any person, neither acknowledge any monies through the STAR that have not been actually paid into our hands, or sent to us through the post.

Our patrons are requested to make payment of all arrears to their respective agents, with as little delay as possible, for it becomes absolutely necessary that our accounts should be settled up, and that we start upon a new principle of business on or before the first day of January, 1847. Will our agents and patrons give us their hearty support and co-operation in bringing about a reform in business, that will warrant a reduction in the prices of books and STARS? We shall see! Let no more books or STARS be given out on credit, except it be to sub-agents, who will make immediate returns.

The masterly work of Elder P. P. Pratt, entitled "THE VOICE OF WARNING," is now about being published again. If the conferences will join and send us their money in advance, say by the first of January next, they shall have the work, respectably bound, from this office at 1s. 2d. each. The book will be out as soon as it can be. The price will be about 1s. 6d. if not paid in advance.

We have nothing more to do with the Joint Stock Company in any way, except to publish the Balance Sheet and the Committee's Report thereon in our next.

We presume Brother Halliday's statements of donations received from the various branches, to defray the expenses of a certain law suit, are correct. We have not room to insert particulars.

Our correspondents are requested to be as brief as possible in their communications to us, as the press of our business will not allow us to spare time in deciphering long epistles that are not to the point in question. Ask what you will, but in a few words. We now see why the Lord counts long prayers and repetitions an abomination in his sight. It is because he has not time to listen to them.

ERRATUM.—In our last we said that Elder Paul Jones was appointed to preside over Ireland, whereas we should have said Elder PAUL HARRISON, late of Leeds.

BOOKS ON SALE AT THE OFFICE OF THE STAR.

Book of Mormon, or the ancient record of the forefathers of the American Indians.....	4s. 6d.
Book of Doctrine and Covenants, containing the revelations and prophecies of our late martyred prophet	4s. 0d.
Hymn Book.....	1s. 9d.
O. Cowdery's Letters, describing the appearance of the holy angel, and the ordination under his hand	0s. 3d.
Small Voice of Warning, by T. Ward	0s. 1d.
Joseph Smith's Answer to J. A. B., a little tract well worth any one's attention	0s. 1d.
A well executed engraving of the likeness of Joseph Smith preaching to the Indians. Taken from life. For sale by Cain and Scovill, at this office	1s. 8d.

Back numbers and back volumes of the Millennial Star. Whoever wants back numbers of the Star had better apply soon, as they are going off rapidly.

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LIVERPOOL :

EDITED AND PUBLISHED BY ORSON HYDE, 6, GOREE PIAZZA.

The square block of dwelling used to house were converted into a stable and a granary, originally designed as a dwelling, and which might be said to have been intended for a church; and therefore was the name given to it. The walls of the stable were made of rough stones, and the roof of logs. The floor was composed of large stones, and the door was made of wood, and was secured by a large iron bolt. The stable was situated in a valley, and was surrounded by trees and bushes. The door was always closed, and the windows were covered with heavy curtains. The stable was used as a place of refuge during the winter months, and was also used as a stable for horses.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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VOL. VIII.

IMPRISONMENT AND ESCAPE OF P. P. PRATT, DURING THE PERSECUTION IN MISSOURI, 1838.

(Continued from our last.)

THE prison at Columbia was situated in the same square with the Court-house, being on the north edge of the town. Between it and the wilderness, where our friends held the horses in waiting, there were several fields and fences, say for the distance of half a mile; consisting of meadow and pasture land, and all in full view of the town. The prison consisted of a block house, two stories high, with two rooms below and two above. The keeper and his family occupied one end, and the other was used as the prison. The only entrance into it being through the lower room of the dwelling part, which was occupied by the family, and then up a steep flight of stairs, at the head of which was a heavy oaken door, ironed, locked and bolted as if to secure a Bonaparte or a Samson. On the inside of this was still another door, which was but slender, with a square hole near the top of sufficient size to hand in the food and dishes of the prisoners.

The large heavy door had always to be opened when food, drink, or other articles were handed in; and while open, the inner door served as a temporary guard to prevent prisoners from escaping, and was not always opened on such occasions, the food being handed through the hole in the top of the door, while the door itself remained locked. However, as a fortunate circumstance for us, the coffee-pot when filled would not easily slip through the hole in the door, and, rather than spill the coffee and burn his fingers, the keeper would sometimes unlock and open the inner door, in order to set in this huge and obstinate pot; and once in, the door would immediately close, and the key be turned, while the outer door would perhaps stand open till the supper was finished, and the dishes handed out, (for, by the bye, we fared better there than in the Richmond prison.)

Now our whole chance of escape depended on the question, whether the inner door would be opened that evening, or the coffee-pot squeezed in at the hole in the top. Mrs. Phelps and Mrs. Gibbs were in the upper room of the keeper's apartment, near the head of the stairs, and only a log or timber partition between us and them, and several open crevices in the same, so that we could easily communicate with them. One of them was waiting the issue of the great scene about to be acted, with almost breathless interest, and feverish anxiety, as on the good or ill success of that moment depended her future hopes through life, while the other was totally ignorant of the whole affair. In a far corner of our prison, sat Luman, the old apostate, entirely ignorant of the whole plan, and with no other anxiety than a slight wish for the sun to go down, that he might enjoy his supper and the society of his dear "Phila," in his curtained bed in the upper room, while we were locked in the dungeon below, to sleep on an oak floor, amid cobwebs and filth.

The citizens of the town were now some of them gathering in small groups outside of their doors to enjoy the quiet of a summer evening, to smoke a cigar, or chat over the merits of the celebration; while others were on horseback to enjoy an evening's ride, or to return to their homes. Bands of music, or rather an occasional beat of the drum, or blast of the bugle, was still to be heard in the distance; while a few soldiers, or rather militia in uniform, were hurrying to and fro. Groups of boys were playing about the square, and last though not least, our flag was still on high, with "Liberty" and the eagle in bold colours waving to the night breeze. This had so attracted the attention of the little fellows, that once and again they begged of us to make them a present of it; but we told them we could not spare it till the next morning; the fact is, we were not willing to surrender our castle before the time, or till we made good our retreat.

As the sun began to decline behind the long range of forest which bounded the western horizon, and the lengthened shadows of the tall trees were thrown over our prison, we called upon the Lord to prosper us and open our way, and then sang aloud the following lines:

Lord, cause their foolish plans to fail,
And let them faint or die:
Our souls would quit this poor old jail,
And fly to Illinois.
To join with the embodied Saints,
Who are with freedom blest;
That only bliss for which we pant,
With them awhile to rest.
Give joy for grief—give ease for pain,
Take all our foes away;
But let us find our friends again,
In this eventful day.

These lines were sung several times over with the spirit and with the understanding also, and very loud and distinct, being heard by the old apostate and his wife, and by the keepers of the prison; but the doctrine of spiritualizing had become so prevalent, that neither this nor the flag of liberty, nor any other scripture seemed to them to have any literal meaning, till they found too late the true interpretation by the fulfilment.

The sun was now setting, and the footsteps of the old keeper were heard on the stairs—the key turned, the outer door grated on its huge hinges, while at the same moment we sprang upon our feet, hat and coats on (rather an unusual dress for a hot day in July, for, by the bye, my hat proved to be a fur cap, which I wore when first taken in November previous), and stood by the door to act the part of waiters in receiving the dishes and food for supper, and placing them on the table. Dish after dish was handed in through the small aperture in the door, and duly received and placed upon the table by us, with as much grace and as calm countenances as if we thought of nothing else but our suppers. And I will now venture to say that famishing men never watched the movements of a coffee pot with more anxiety than we did on this occasion. At length the other dishes all being handed in, the huge pot made its appearance in the hole, in the top of the door, but one of us cried out to the keeper—"Colonel, you will only spill the coffee by attempting to put it through, besides, it burns our fingers; it will be more convenient to unlock and hand it in at the door." With this it was lowered down again, and the key turned on the inner door.

In this, as in most other fields of battle, where liberty and life depend on the issue, every one understood the part assigned to him and exactly filled it. Mr. Follett was to give the door a sudden pull, and fling it wide open the moment the key was turned. Mr. Phelps being well skilled in wrestling was to press out foremost, and come in contact with the jailer; I was to follow in the centre, and Mr. Follett, who held the door, was to bring up the rear, while sister Phelps was to pray.

No sooner was the key turned than the door was seized by Mr. Follett with both hands; and with his foot placed against the wall, he soon opened a passage, which was in the same instant filled by Mr. Phelps, and followed by myself and Mr.

Follett. The old jailer strode across the way, and stretched out his arms, like Bunyan's Apollion, or like the giant Despair in Doubting Castle, but all to no purpose. One or two leaps brought us to the bottom of the stairs, carrying the old gentleman with us headlong, helter skelter, while old Luman sat and laughed in his corner of the prison, and Mrs. Phelps exclaimed, "O Lord God of Israel, thou canst help." Old Mrs. Gibbs looked on in silent amazement, while the jailer's wife acted the part of the giant Despair's wife Diffidence, and not only assisted in the scuffle, but cried out so loud that the town was soon alarmed. In the mean time we found ourselves in the open air, in front of the prison and in full view of the citizens, who had already commenced to rally, while Mr. Phelps and the jailer still clinched fast hold of each other like two mastiffs. However, in another instant he cleared himself, and we were all three scampering off through the fields towards the thicket.

By this time the town was all in motion. The quietness of the evening was suddenly changed into noise and bustle, and it was soon evident that the thrilling scenes of the great drama of the 4th of July, and of the Columbian celebration of liberty were yet to be acted. The streets on both sides of the fields where we were running, were soon thronged with soldiers in uniform, mounted riflemen, footmen with fence stakes, clubs, or with whatever came to hand, and with boys, dogs, &c., all running, rushing, screaming, swearing, shouting, bawling, and looking, while clouds of dust rose behind them. The cattle also partook of the general panic and ran bellowing away, as if to hide from the scene. The fields behind us also presented a similar scene. Fences were leaped or broken down with a crash, men, boys, and horses came tumbling over hedge and ditch, rushing with the fury of a whirlwind in the chase, but we kept our course for the thicket, our toes barely touching the ground, while we seemed to leap with the fleetness of a deer, or as the young hart upon the mountains.

Our friends who had stood waiting in the thicket, had watched the last rays of the sun as they faded away, and had observed the quiet stillness of the evening as it began to steal over the distant village where we were confined, and had listened with almost breathless anxiety for the first sound which was to set all things in commotion, and which would say to them in language not to be misunderstood, that the struggle had commenced. For some moments after the last golden beam had disappeared, they listened in vain. The occasional lowing of a cow as she came home from the woodland pasture, impatient for her calf and the milkmaid to ease her of her rich burthen, the mingled sound of human voices in the distance in common conversation, the merry laugh of the young beaus and their sweethearts, the quiet song of the whiperwill, mingled with the merry notes of the violin, the thrill of the bugle, or the soft and plaintive notes of the flute, stole upon the silence of the evening, and were occasionally interrupted by the clatter of hoofs, as a few of the citizens were retiring from the enjoyments of a public day to their own peaceful homes in the country. These, and the beatings of their anxious and almost bursting hearts, were the only sounds which fell upon their ear, till suddenly they heard a rumbling and confused noise, as of footsteps rushing down the stairs of a prison, then a shrill cry of alarm from Mrs. Diffidence, the giantess, and soon followed by the shouts and rush of men, dogs, horses, and prisoners towards the spot where they were located. They then sprang forward to the edge of the fields and ran back again to the horses, and again returned, as if the using of their own limbs would serve to add nimbleness to those of the prisoners, and to quicken their speed.

As soon as the prisoners drew near, they were hailed by their friends, and conducted to the horses. They were breathless and nearly ready to faint, but in a moment they were assisted to mount, and a whip and the reins placed in their hands, while the only words interchanged were—"Fly quickly, they are upon you!" "Which way shall we go?" "Where you can; you are already nearly surrounded." "But what will you do, they will kill you if they cannot catch us." "We will take care of ourselves; fly, fly, I say, instantly." These words were exchanged with the quickness of thought, while we were mounting and reining our horses, in another instant we were all separated from each other, and each one was making the best shift he could for his own individual safety.

I had taken about the third jump with my horse, when I encountered a man rushing upon me with a rifle, and taking aim at my head he said, "God damn you, stop, or I'll shoot you." He was then only a few paces from me, and others were rushing close in his rear, but I turned my horse quickly in another direction, and rushed with all speed into the thickest of the forest, followed for some minutes by him and his dog, but I soon found myself alone, while I could only hear the sound of distant voices, the rushing of horsemen in every direction, with the barking of dogs. What had become of my companions or our friends I knew not. I rode on at full speed for a mile or more, when the woods terminated, and no alternative was left for me but to go either to the right or to the left into one of the public highways where I would be every moment exposed to my pursuers, or go over the fence and pass through the open fields to the wilderness beyond, or on the other hand to turn back into the heart of the forest, partly towards the town and prison from whence I had escaped. As horses' feet and men's voices were already heard along the highways which lay on each side of me, I determined upon the latter. I therefore changed my course, took my back track, and plunged into the depth of the forest. I then dismounted, tied my horse in a thicket, walked some distance from him and climbed a tree, intending to wait in this situation amid the concealment of the thick foliage till the darkness of evening would enable me to proceed with safety. Seating myself in one of its forked branches, and placing my arms in two other similar forks, I was supported from falling, although in a moment after I had ceased my exertions, I fainted away. In this situation I remained for some time, without the least power to change my position or help myself; my breath was gone through over exertion, and my mouth and throat parched with a burning thirst, my stomach sickened, and as I began again to breathe, I was seized with vomiting and threw up nearly all the food which my stomach contained. I then gradually recovered my strength till I could speak, when I began to call on the Lord, saying, "O Lord, strengthen me this once, deliver me from my persecutors and bring me in safety to a land of liberty, and I will praise thy name and give thee all the glory, and the remnant of my days shall be wholly devoted to thy service, for surely my life is now at stake, and if preserved, it is thy gift, therefore I shall owe it all to thee."

The darkness of evening was now fast setting in, and every moment seemed to increase my safety and security from immediate discovery, although I could still hear the distant sound of tramping horses, and the voices of men and dogs in pursuit, and sometimes so near that I could distinguish some of their words. It was a dark and moonless evening, the sky was only lighted by the glimmer of a few stars, partly obscured by the clouds and the thick foliage of the forest, increased the gloom and served to render the darkness nearly complete. I now came down from the tree and felt my way to the place where I had tied my horse, but as good or ill luck would have it, he had loosed himself and gone, leaving me to my fate. I then groped my way amid the dark shades of the forest to a small stream of warm muddy water, and stooping down, partly quenched my thirst. Probably in this act of stern necessity I was the murderer of some scores of insects. I then made my way to the highway and commenced my journey on foot, carefully watching on either hand lest I should be surprised and taken.

I was an entire stranger to the country, having no guide but the polar star. My road lay nearly northward, and upwards of a hundred miles of a wild country, peopled only by enemies, still lay between me and a State where the principles of freedom yet prevailed in a sufficient degree to insure my safety. If I could make my way through this wilderness of enemies, on foot, after the weakness and debility caused by eight months confinement, and after the fatigues of my evening's race, and neither enquire the way nor make my appearance at any house for entertainment and refreshment, then I should still have the great Mississippi river to ferry over, and be liable to be discovered and retaken in the act, while in sight of liberty. The thoughts of these dangers, the anxious enquiries of my mind as to what had become of my fellow prisoners and friends, which I had no means of satisfying, and the hopes and expectations of soon meeting and embracing my family and friends in a land of liberty, alternately occupied my mind as I slowly pursued my solitary way during that dark, and to me, eventful night.

(To be concluded in our next.)

BALANCE SHEET OF THE BRITISH AND AMERICAN COMMERCIAL JOINT STOCK COMPANY.

Dr.	CASH RECEIVED FROM		CONTRA.	CASH PAID TO	Cr.
		£. s. d.			£. s. d.
May, 1845.			May, 1845.		
			8, Mr. Rowe, solicitor, on ac-		
			count	6 0 0	
			17, Wm. Shaw, stationer, for		
			district account books as		
			per bill, he allowed 10		
			per cent. discount.....	5 7 0	
			7, T. D. Brown's expenses to		
			Manchester as per order	0 0 0	
			Thomas Wilson's ditto.....	0 19 0	
			20, Thos. Ward's expenses to		
			Manchester for Joint		
			Stock Company	0 8 0	
			28, Postage Stamps for T. Ward	0 5 0	
June.			June.		
6, John Druce, Manchester...	7 7 0		6, Lent T. Wilson, on account		
A. M'Gaffin, Liverpool.....	14 0 0		of salary	2 0 0	
Wm. Speakman, Clithero...	9 17 0		8, Postage Stamps for T. Ward	1 0 0	
James Clithero, Preston...	5 3 0		July.		
Thos. Smith, Worcester ...	20 0 0		11, Lent T. Wilson on account		
— Swadlincote, Leicester	2 12 0		of salary	2 0 0	
John Spencer, Leicester ...	2 9 6		26, Lent T. Ward, ditto.....	2 0 0	
— Bradford.....	15 0 0		Lent T. Wilson, ditto.....	2 0 0	
James Phillips	0 1 0		September.		
Richard Casson	0 1 0		22, Lent T. Ward, ditto.....	3 0 0	
Jas. Hughes, Leominster..	0 2 0		Lent T. Wilson, ditto	2 0 0	
Chs. Layton, Herefordshire	5 6 0		24, Mr. Rowe, solicitor, on ac-		
7, Henry Fowles, Bedford ...	1 0 0		count.....	10 0 0	
9, Wm. Henshaw, Merthyr...	4 0 0		James and Woodburn on		
Jas. White, Tetbury, Chal-			account of stationery		
ford Hill, Herefordshire..	1 7 0		and printing	15 6 8	
24, John Alder, Cheltenham...	15 0 0		Reuben Hedlock, one year's		
30, Wm. Mackay, Edinburgh...	5 9 0		rent in advance for office		
July,			of this company.....	20 0 0	
3, Wm. Gough, Hereford ...	2 10 0		October.		
Rich. Eatough, Blackburn	5 18 0		11, T. Wilson on account of		
John Druce, Manchester...	2 13 0		salary.....	2 0 0	
16, James Clithero, Preston...	5 10 0		14, T. Wilson, balance of salary		
August.			allowed by the directors		
13, Henry Crump, London ...	7 10 0		to this date, £15 0 0...	5 0 0	
20, H. Campbell, Durham.....	1 0 0		T. Ward, balance of salary		
Thomas Ord, ditto ...	1 0 0		same date, £15 0 0.....	10 0 0	
September.			16, DIRECTORS expenses at-		
2, Vincent Law, Sheffield ...	6 0 0		tending a meeting in		
6, Ebezr. Gillies, Sunderland	1 12 9		Liverpool :—		
16, Wm. Hulme, Dukinfield ...	6 1 0		H. Crump, London	4 17 2	
October.			J. Druce, Manchester	1 10 0	
8, Henry Fowles, Bedford ...	2 0 0		J. Flint, Manchester	1 6 0	
15, Peter M'Cue, Glasgow ...	10 13 0		R. Wiley, Liverpool.....	0 10 0	
16, Henry M'Ewen, Edinburgh	4 10 8		T. D. Brown	0 0 0	
H. M'Ewen, Hunterfield...	1 7 6		H. M'Ewen, Edinburgh ...	3 0 0	
Carried forward... £167 0 5			Peter M'Cue, Glasgow	2 0 0	
			M. Caruthers, Airdrie	2 0 0	
			Dinners for three days, &c.		
			Provisions, Cooking, &c.	4 10 0	
			18, For use of knives and forks	0 5 0	
Carried forward... £109 3 10					

Dr.	CASH RECEIVED FROM		CONTRA.	CASH PAID TO	Cr.
<i>November.</i>			<i>November.</i>		
	Brought forward... £167 0 5		Brought forward... £109 3 10		
26,	John Druce, Manchester... 7 0 0		5, T. Wilson, on account of salary..... 2 0 0		
27,	Samuel Downes, ditto..... 5 0 0		6, T. Ward, ditto 1 0 0		
<i>December.</i>			S. Downes expenses from Manchester 0 16 0		
2,	Samuel Downes, ditto..... 7 0 0		20, Mr. Rowe, attorney..... 20 0 0		
	Chas. Simpkins, Newton le Willows..... 3 8 0		<i>December.</i>		
3,	Wm. Hall, Chatburn 7 1 6		1, T. Ward on account of salary 1 7 6		
4,	Peter M'Cue, Glasgow ... 42 19 10½		2, Mrs. T. Wilson, while he was in Yorkshire 1 0 0		
10,	Mathew Caruthers, Airdrie 7 0 0		8, T. Ward, as salary 2 0 0		
13,	Chs. Layton, Herefordshire 14 10 0		Mr. Rowe, attorney on account..... 60 0 0		
	Edinburgh Branch 2 8 0		13, R. Hedlock's expenses to Manchester 1 10 0		
	Path Head ditto 3 13 0		T. Wilson's, ditto..... 1 10 0		
	Dundee ditto 0 10 0		T. Ward's, ditto 1 10 0		
15,	Henry Cuerden 1 3 6		29, T. Wilson, on account of salary..... 4 0 0		
	Joseph Morris, Dukinfield. 2 0 0				
	William Stott, Oldham ... 8 10 0				
	William Hulme, Dukinfield 5 2 0				
	Saml. Downes, Manchester 13 10 0				
	John Druce, ditto ... 1 0 0				
31,	Henry Crump, London ... 3 12 6				
<i>January, 1846.</i>			<i>January, 1846.</i>		
7,	Vincent Law, Sheffield ... 4 0 0		27, T. Ward, on account of salary..... 3 12 1½		
10,	Peter M'Cue, Glasgow ... 10 0 0				
	Saml. Downes, Manchester 13 10 0				
20,	Henry Crump, London ... 4 0 0				
<i>February.</i>			<i>February.</i>		
3,	Abraham Marchant, Bath.. 1 10 0		11, Mr. Rowe, attorney, on act 50 0 0		
4,	Richd. Eatough, Blackburn 7 8 0		13, Thos. Wilson, on account of salary 1 0 0		
15,	Abraham Marchant, Bath.. 2 15 0		James and Woodburn, for printing, &c. 20 0 0		
28,	Ed. Horrocks, Macclesfield 1 10 0		28, Thomas Wilson, on account of expenses 2 0 0		
	J. Hibbert, Macclesfield... 1 10 0		£3 per R. Hedlock as per W. Woodruff, and £2 per Thomas Ward's expenses (unintelligible) 3 0 0		
<i>March.</i>					
2,	Abstracts of Deed 0 4 7				
	Jas. Hughes, Leominster... 1 0 0				
6,	Thos. Smith, Worcester ... 6 0 0				
	Peter M'Cue, Glasgow ... 1 10 0				
	Robt. Christie, Edinburgh 15 15 0				
10,	Charles Layton, Cradley, Herefordshire 12 10 0				
16,	Saml. Downes, Manchester 80 16 0				
	J. Maxwell, Thornlie Bank 15 0 0				
18,	Hy. Isherwood, Liverpool. 3 0 0				
28,	Saml. Downes, Manchester 22 0 0				
30,	R. Gresley, Barsley, Leistr. 5 0 0				
31,	Henry Fowles, Bedford ... 3 0 0				
<i>April.</i>			<i>March.</i>		
1,	Wm. & Margaret Bradbury 4 0 0		2, Henry Cuerden's travelling expenses in Scotland with deed 6 0 0		
	G. Whitehead, Birmingham 5 0 0		Henry Cuerden's expenses (first time) to London ... 12 0 0		
2,	Macclesfield Branch 4 14 0		25, John Banks, for travelling 2 0 0		
	Joseph Hibbert, ditto..... 0 10 0		29, Expenses of S. Downes's, journey, lodgings, &c. (not known where too)..... 2 0 0		
	George Robins, Hull 6 15 0		30, Henry Cuerden, for services in procuring signatures to deed 4 0 0		
	Peter M'Cue, Glasgow ... 5 0 0				
6,	John M'Lellan, Appen..... 0 10 0				
6,	Thomas Taylor, junior..... 0 10 0				
	Carried forward... £541 6 4½				
			Carried forward... £324 16 6½		

Dr.	CASH RECEIVED FROM		CONTRA.	CASH PAID TO	Cr.
<i>April.</i>			<i>April.</i>		
	Brought forward... £541 6 4½		Brought forward... £324 16 6½		
8,	John Enion, Tranmere ... 40 0 0		18, Mr. Rowe, attorney, on ac-		
11,	Saml. Downes, Manchester 19 10 0		count 10 0 0		
16,	Geo. Baddley, Middleport. 2 0 0		W. C. Dunbar, for travel-		
	Thomas Smith, Worcester. 2 9 0		ling expenses 1 0 0		
	Thos. Margetts, Leicester. 1 16 0		21, Henry Cuerden's expenses		
22,	John Parkinson, Preston... 13 0 0		(second time) to London,		
23,	Abraham Marchant, Bath.. 2 19 9		with the deed 6 0 0		
	Margy. Dickinson, Preston 5 0 0		25, Henry Cuerden's expenses		
25,	Richard Hall, Liverpool... 1 0 0		(third time) to London... 6 0 0		
	Joseph Hall, Liverpool ... 1 0 0		D. Candland to assist Sam.		
28,	Saml. Downes, Manchester 29 10 0		Downes on a mission ... 1 0 0		
29,	Ditto ditto ... 21 0 0		29, Thos. Ward, for travelling		
	Ed. Horrocks, Macclesfield 5 0 0		expenses 0 12 0		
	Thomas Smith, Worcester.. 1 17 6		S. Downes, on account of		
			salary 5 10 0		
<i>May.</i>			<i>May.</i>		
2,	John Alder, Cheltenham... 9 8 11		2, DESK and travelling ex-		
	Capt. Dan Jones, Wales ... 2 18 0		penses for S. Downes ... 7 12 6		
6,	Wm. Stawport, Newcastle 5 0 0		11, S. Downes, for travelling		
11,	Charles Miller, Bradford... 5 0 0		Sister Kennedy, Glasgow,		
	Richard Cook, Stockport... 23 11 6		debtor R. Hedlock, or T.		
14,	Thomas Smith, Worcester. 2 17 6		Ward 10 0 0		
	James M'Guffie, Liverpool 20 0 0		22, H. Cuerden 3 0 0		
21,	William Philips, Merthyr.. 1 17 0		23, Mr. Rowe, attorney, on		
	John Halliday, Trowbridge 1 0 0		account 10 0 0		
28,	Carlisle Branch 1 5 1		Thos. Ward, on account of		
	Alston ditto 1 15 0		salary 2 0 0		
	Sunderland ditto 2 7 3				
30,	Peter M'Cue, Glasgow ... 10 11 6				
	W. Cameron, Dunbar, Glas. 6 0 0				
	Thos. Margetts, Leicester. 2 18 0				
<i>June.</i>			<i>June.</i>		
1,	William Philips, Merthyr .. 7 7 6		4, John R. Isaac, for engrav-		
	E. Horrocks, Macclesfield.. 9 16 0		ing the Seal of the Com-		
	Henry Crump, London ... 9 10 0		pany 4 0 0		
2,	James Ure, Sheffield 11 0 0		5, Mr. Rowe, attorney, the		
	Ditto ditto 2 0 0		balance of account owing		
	George Robins, Louth..... 3 10 0		to complete registration 74 0 0		
	Ditto Hull 1 4 0		Directors expenses for at-		
	Wm. Walker, Birmingham 1 0 0		tending conference:—		
	J. Halliday, Trowbridge. 2 0 0		H. Crump, Lndon £5 19 0		
	Henry Arnold, Mars Hill... 4 18 6		M. Caruthers, Gl. 3 10 0		
4,	Mathew Caruthers, Airdrie 7 0 0		T. D. Brown, Liv.		
6,	Martha Wragg, Liverpool. 2 10 0		(since re-paid- into the funds		
	Eln. Waterland, Birming- ham 3 0 0		now in hand)... 0 19 6		
	Saml. Downes, Manchester 80 16 6		Thos. Ward, do. 3 0 0		
	Abraham Marchant, Bath.. 2 0 0		Peter M'Cue, do. 3 10 0		
10,	Thomas Smith, Worcester. 4 15 0		Cpt. D. Jones, do. 5 0 0		
	H. Campbell, B. Auckland, Carlisle 1 0 0		John Banks, do. 3 0 0		
12,	Thomas Smith, Worcester. 5 0 0		Robt. Wiley, do. 3 0 0		
	Robt. Christie, Edinburgh. 9 0 0		R. Hedlock, do. 3 0 0		
	T. Ord, near Darlington... 1 0 0		James Flint, do. 3 0 0		
23,	John Dudley, Pool Quay, North Wales 5 0 0		Thos. Wilson, do. 3 0 0		
	Mrs. Dudley, ditto 2 0 0		S. Downes, do. 3 0 0		
	Richard Hall, Liverpool ... 0 16 0		I. Brockbank, do. 3 0 0		
25,	Thomas Smith, Worcester. 4 17 0		J. A. James, do. 2 0 0		
28,	Jos. Hibbert, Macclesfield.. 3 0 0		To Directors one conference and meeting..... 44 18 6		
	Carried forward... £967 18 10½		Carried forward... £515 10 6½		

Dr.	CASH RECEIVED FROM		CONTRA.	CASH PAID TO	Cr.
<i>June.</i>			<i>June.</i>		
	Brought forward... £967 18 10½		Brought forward... £515 10 6½		
<i>July.</i>			<i>July.</i>		
2,	Charles Miller, Bradford...	5 0 0	2, H. Cuerden	0 10 0	
	William Philips, Merthyr..	6 12 6	S. Downes.....	3 0 0	
3,	Glaude Roger, Chesterfield	10 0 0	4, H. Cuerden, for travelling	1 0 0	
	Thos. Margetts, Leicester..	10 0 0	expenses	1 0 0	
	William Bunker, London...	4 0 0	8, S. Downes, salary	0 10 0	
	Peter M'Cue, Glasgow ...	25 0 0	S. Downes, for travelling	7 0 0	
11,	Robt. Christie, Edinburgh	11 4 0	expenses	7 0 0	
	Wm. Brewerton, Hull.....	6 0 0	13, S. Downes, on account of	4 0 0	
13,	William Benn, Liverpool...	6 0 0	salary.....	15 19 6	
	George Wild, Fleetwood...	2 0 0	T. Wilson, on account of		
	Daniel Holding, Shropshire	5 0 0	salary.....		
	John Enion, for Tranmere				
	Branch	2 19 6			
24,	David Candland, Manchester	26 13 0	17, Henry Cuerden's travelling	1 0 0	
	Thomas Smith, Worcester.	4 0 0	expenses	5 0 0	
	T. Nicholson, Crewe, Staff.	2 7 6	22, Waring Webb, of Liverpool,	2 4 6	
27,	W. Frodsham, Prescot, per		for Ledger.....		
	T. Wilson	1 0 0	25, Mrs. Downes, on account of		
	Ditto, 21st April, per T.		S. Downes's salary	0 10 0	
	Ward	1 0 0	27, Thomas Wilson	1 0 0	
31,	W. Smith, Preston, per H.		31, Henry Cuerden	4 0 0	
	Cuerden	4 0 0	Ditto.	1 0 0	
	Ditto, per T. Wilson	19 0 0			
	T. Salisbury, per T. Wilson	9 11 0			
<i>August.</i>			<i>August.</i>		
1,	Joseph Taylor, Bollington,		3, James Bond, for wages ...	1 0 0	
	Macclesfield	20 0 0	4, Mr. R. James, for printing		
11.	Capt. Dan Jones, S. Wales	6 8 0	and stationery	37 6 0	
	Thomas Smith, Worcester.	5 0 0	6, Margery Dickinson, Pres-		
18,	Wm. Bayliss, Birmingham.	30 0 0	ton, for over-paid four		
19,	Four pair Razors at 2s. 6d.	0 10 0	shares in the company.		
20,	Thos. Ord, New Sheldon,		(See Dr. side, April 23)...	1 0 0	
	Carlisle	2 0 0			
21,	Thos. Margetts, Leicester..	16 0 0	11, Taylor and Cooper, for of-		
	Joseph Mathews, Swansea.	1 0 0	fice fixtures, desks, and		
25,	J. Halliday, Trowbridge...	1 17 0	utensils, as per account ..	25 0 0	
	Ditto, Bath ...	3 4 9½	Mr. Rowe, attorney, as per		
	Ditto, ditto ...	3 4 9½	account	2 2 8	
	Ditto, ditto ...	3 4 9½	S. Downes, on account of		
	Ditto, ditto ...	3 4 9½	salary	7 0 0	
	Ditto, Bristol ...	3 6 0	15, James Bond, on account...	0 4 0	
	Ditto, ditto ...	3 6 0	19, Henry Thompson, of Shef-		
	Peter M'Cue, Glasgow ...	16 11 6	field, for razors, &c., as		
	Geo. Eyre, Lincolnshire...	21 0 0	per invoice	3 13 8	
	Captain M'Pherson, of the		22, J. Bamfield, for services...	1 0 0	
	"Zion's Hope"	3 0 0	Postage Stamps	0 10 0	
<i>September.</i>					
7,	Alex. Eckford, N. Wales	2 0 0			
	David Marshall, Chester...	2 0 0	3, Mr. Samuel Downes	6 0 0	
	Joseph Ellis, Ewloe, North		5. J. Bamfield, for services...	0 17 0	
	Wales	1 0 0	James Bond, balance of two		
			weeks wages, at 8s.....	0 12 0	
	Carried forward... £1277 4 1½		Carried forward... £664 5 10½		

Dr.	CASH RECEIVED FROM		CONTRA.	CASH PAID TO	Cr.
<i>September.</i>			<i>September.</i>		
	Brought forward... £1277 4 1½		Brought forward... £664 5 10½		
7,	John Jackson, Chester ... 1 0 0		5, T. Wilson, on ac't. of salary 19 0 0		
19,	Henry Cuerden, for John Yates, Manchester 1 0 0		Ditto, ditto ... 9 11 0		
	Ditto for Thomas Margetts Leicester 2 0 0		11, H. Cuerden, on account... 0 10 0		
	Ditto, for Wm. Williams, West Bromwich 1 0 0		J. Bond, one week's wages 0 8 0		
	Ditto, for J. Evans, War- rington 0 14 0		17, Expenses of obtaining a Passenger Broker's Li- cense for T. Ward..... 0 8 0		
	Ditto, for Henry Stocks, Newton le Willows 9 0 0		Postage to Miramichi 0 1 2		
	Ditto, for Wm. Frodsham, Prescott..... 1 0 0		19, H. Cuerden, for travelling expenses with deed 9 14 0		
	S. Downes, fm W. Walker, Manchester 12 16 7		21, S. Downes, for travelling expenses 5 0 0		
	George Robins, Hull 7 0 0		Postage Stamps 0 10 0		
	W. Thompson, Louth, Hull 4 15 0		24, For one ream of paper..... 0 9 0		
	George Robins, Hull 1 10 0		Liverpool Journal for ad- vertizing 0 6 6		
21,	James Ure, Sheffield 15 0 0		Liverpool Mercury ditto... 0 7 6		
	<i>Here S. Downes began to keep cash.</i>		Mr. Jenkins's expenses of the valuation at Stanley Buildings 2 17 4		
26,	George Robins, Hull 48 0 0		Mr. Rowe, attorney, for Drawing a new lease of premises 0 10 0		
	W. Williams, W. Bromwich 3 11 3		James Bond, for wages..... 0 8 0		
	Thos. Smith, Leamington.. 4 10 0		J. Bamfield, ditto 0 12 0		
	Thos. Margetts, Leicester.. 11 5 0		Steel pens, sample botls, &c 0 5 6		
	Robert Holt, Bolton 9 15 6		Postages paid Mr. Wragg 0 4 2		
	George Mantle, Dudley, Birmingham 14 15 0		Lent to R. Hedlock (?)... 403 0 0		
	Henry Crump, London ... 5 0 0		James M'Guffie, what R. Hedlock owed him 13 15 0		
	William Walker, Walsall... 2 15 0		25, One quarter's rent in ad- vance for office..... 18 10 0		
	John Watts, Manchester... 4 18 8		26, James Bond's salary 0 8 0		
28,	William Philips, Merthyr .. 4 12 0		T. Ward, on ac't. of salary 16 11 3½		
29,	William Hulme, Dukinfield 8 4 5		27, Expenses incurred by S. Downes, in Manchester Conference, as follows:		
	Luke Brammah, Ashton... 8 0 0		Account Books for the Manchester Conference, from April 17th, 1845, to April 25, 1846 £1 13 9		
30,	Abraham Marchant, Bath . 8 0 0		Writing Paper & pens 0 4 4		
	W. Thompson, Louth, Hull 10 0 0		Postage of Let- ters and Docu- ments 0 10 4		
	Jos. Hibbert, Macclesfield 13 16 0		Carriage & Post- office Orders... 0 4 9		
	Thos. Henshall, Bollington Macclesfield 2 0 0		J. Druce's petty cash account... 0 2 3		
	James Henshall, ditto..... 0 10 0		<i>January, 1846.</i>		
	Thomas Nicholson, Crewe 1 4 6		31, J. Flint's expen- ses to Duckin- field to get deed signed £0 1 3		
	Charles Miller, Bradford... 5 0 0		<i>March, 1846.</i>		
<i>October.</i>			6, J. Flint, ditto se- cond time 0 2 6		
1,	Daniel Baxter, Kilburnie... 5 0 0		Carried forward 2 19 2		
	J. Yates, Crompton Fold, Manchester 2 15 0		Carried forward... £1167 12 4		
2,	Joseph Wooton, Burslem 4 19 6				
	John Halliday, Trowbridge 1 5 0				
	J. Harmston, Moulton Hull 1 2 10				
3,	Martha Wragg, Liverpool. 3 0 0				
	John Alder, Cheltenham... 14 18 5				
	Charles Miller, Bradford... 3 0 0				
	Jane Bates, Southport ... 1 10 0				
6,	William Philips, Merthyr .. 10 12 0				
9,	Geo. Clayton, Cross Moor. 1 0 0				
	Book sold to L. N. Scovill, for the Church Accounts 0 6 6				
	Postage Stamps to ditto... 0 3 6				
12,	Profits on Emigration, due by T. Ward 1 10 0				
14,	James Sinclair, Greenock.. 5 9 3				
	<hr/>	£1556 9 0½			

March, 1846.

CREDIT SIDE CONTINUED.

CASH PAID TO

Brought forward	£1167 12 4
Expenses of Manchester Conference by S. Downes, brought forward from page 153	£2 19 2
15, Expenses of R. Hedlock, S. Downes, & J. Flint, in Manchester	0 15 0
23, J. Dunn's expenses to Rochdale with deed.....	0 7 0
<i>April.</i>	
18, H. Cuerden and G. Dunbar, for lodgings in Manchester	0 3 6
23, G. Dunbar's expenses to Ashton.....	0 2 0
<i>March.</i>	
15, H. Druce, for J. Druce's money lent on books to W. Woodruff as per order of R. Hedlock	3 0 0
Railway, Coach Fare, and other expenses incurred by Samuel Downes, in visiting Bolton, Bury, Tottington, Pendlebury, Ashton, Oldham, Newton, Moor, Dukinfield, Shaw, Rochdale, Stockport, Cross Moor, and other places, and part of the time in company with Cuerden and Dunbar	10 18 6
Manchester conference. Total	18 5 2
<i>September, 1846.</i>	
28, S. Downes, on account of salary	25 0 0
<i>October.</i>	
1, Postage Stamps	0 6 0
2, Lock and key for office drawer.....	0 6 0
J. R. Isaac, for New Die Press, for working the Seal of the Company...	7 0 0
S. Downes, on account of salary.....	14 0 0
Petty Cash Book	0 2 6
Postage of Circulars, Wafers, and Railway Guide	0 3 4
James Bond, for Gum	0 0 6
3, Scissors, Star, and Letter	0 1 2½
J. Hibbert's expenses for attending in Liverpool to sign bond	0 19 0
J. Flint, Liverpool, for the same.....	0 4 0
T. Wilson, on account of salary	5 0 0
James Bond ditto.....	0 8 0
10, Mr. John Enion, loan returned.....	40 0 0
Mr. O. Hyde, for Mr. James M'Guffie	20 0 0
Thos. Wilson, for Postage Stamps for circulars calling a Meeting of Shareholders	4 0 0
Samuel Downes, balance of salary	0 17 8
13, Mr. James, for Printing, &c.	9 1 6
Disbursements in Petty Cash Book	6 9 8½
Mr. Orson Hyde, balance in Bank.....	190 0 0
13, L. N. Scovill, to be paid by Mr. O. Hyde	23 0 0
16, Mr. Orson Hyde, balance of cash in hand.....	5 9 3
21, Joseph Cain, for Mr. Orson Hyde, another balance of cash	4 12 2
24, Expenses of Thomas Ward and Thomas Wilson to the meeting in Manchester for dissolution	4 0 0
25, Mr. Orson Hyde, another balance of cash	2 0 0
Profits owing on Emigration, paid to T. Ward	1 10 0
Book and Postage Stamps sold Mr. L. N. Scovill, for Mr. Orson Hyde...	0 10 0
Balance in hands of Samuel Downes, since paid to Mr. O. Hyde	0 9 11½
Carried forward	£1551 8 3½

Dr. CASH RECEIVED FROM

CONTRA. CASH PAID TO Cr.

October, 1846.

Brought forward...	£1556 9 0½
Cash collected by R. Hedlock	
not included in the above:	
— Rowhill, Glasgow	2 10 0
R. Wiley, Liverpool.....	12 0 0
James M'Gaffin, Liverpool	4 0 0
J. Farrington, Liscard.....	5 0 0
Carried forward...	£1579 19 0½

October, 1846.

Brought forward...	£1551 8 3½
Collected by R. Hedlock ...	88 7 0
Carried forward...	£1639 15 3½

Dr.	CASH RECEIVED FROM	CONTRA.	CASH PAID TO	Cr.
October, 1846.		October, 1846.		
Brought forward....	£1579 19 0½	Brought forward....	£1639 15 3½	
Sheffield	6 0 0	Error in Book	0 0 9	
Bradford	20 0 0	James M'Guffie	5 0 0	
D. Candal, Manchester	24 0 0	This was sent from Man-		
Mary Godd, Stockport ...	8 0 0	chester, by R. Hedlock,		
Alexander Brown	1 0 0	for ship's detention mo-		
Thomas Wood.....	0 5 0	nay, but was paid with		
John Roberts	0 5 0	the funds of this Com-		
Clitheroe	5 7 0	pany.		
	£1644 16 0½		£1644 16 0½	
9, To Amount of Cash Received		£1644 16 0½		
By Ditto ditto Paid, lent and lost.....		1418 14 8		
Balance in the hands of Mr. O. Hyde		£226 1 4½		
ABSTRACT OF MONEY RECEIVED FROM THE				
Manchester Conference ...	£422 14 8	£ s. d.		
Ditto to R. Hedlock ...	32 0 0—	454 14 8	Brought forward	1190 4 6
Liverpool Conference.....	50 7 6		Blackburn ditto	5 18 0
Ditto to R. Hedlock ...	21 0 0—	71 7 6	Sheffield Conference	40 11 6
London Conference.....		33 12 6	Ditto to R. Hedlock ...	6 0 0— 46 11 6
Leicester Conference.....		54 0 6	Carlisle Conference.....	17 0 1
Macclesfield Conference..		62 6 0	Chesterfield Branch	10 0 0
Birmingham Conference..		61 1 3	Glasgow Conference	162 5 10½
Hull, Louth, &c., ditto ...		88 14 0	Ditto to R. Hedlock ...	2 10 0— 164 15 10½
Bath, Bristol & Trowbdg.		42 17 3	Edinburgh Conference ...	53 17 2
Bradford Conference	33 0 0		Greenock Branch	5 9 3
Ditto to R. Hedlock ...	20 0 0—	53 0 0	Port Glasgow, per Captain	
Hereford Conference		41 13 6	M'Pherson	3 0 0
Bedfordshire ditto		6 0 0	South Wales Conference..	55 7 0
Worcestershire ditto		53 18 6	North Wales ditto	13 0 0
Cheltenham ditto.....		39 7 4	Shropshire, & D. Holden.	5 0 0
Leamington ditto.....		4 10 0	J. Salisbury, & T. Wilson,	
Lincolnshire ditto		21 0 0	Conference unknown ...	9 11 0
Staffordshire ditto		6 19 6	W. and M. Bradley, ditto	4 0 0
Preston ditto.....		64 18 6	H. Cuerden ditto.....	1 3 6
Clitheroe Conference	24 16 6		Phillips and Casson, ditto	0 2 0
Ditto to R. Hedlock ...	5 7 0—	30 3 6	Not enumerated	59 16 2
Carried forward.....	£1190 4 6		£1644 16 0½	

Brethren, Sisters, and Friends,—We have patiently revised and laid before you this Balance Sheet and Abstract of the business of the British and American Commercial Joint Stock Company, since its dissolution; and in accordance with our duty and our instructions in winding up the affairs of the same, we now proceed to the most painful part of our duty, and lay before you our

REPORT.

It is evident on looking to the amount of the Debit side of the preceding account, that Sixteen Hundred and Forty-four Pounds, Sixteen Shillings and One Half-penny have been received from the over-sanguine shareholders, for purposes which, alas! have not been realized by them, viz., the advancement and rolling on of the work and kingdom of God, and the benefit of the Saints and the shareholders as individuals.

When we look at the Credit side of our account, and see that Fourteen Hundred and Eighteen Pounds, Fourteen Shillings and Eight Pence have been expended, spent, squandered, devoured—and not the first—the least object of our desires attained, realized, or accomplished, how inexpressible is our sorrow and regret! Tell the amount thereof, ye widowed mothers who have subscribed your all, even that which you, and those who have been removed from you, had collected in much labour and sorrow, and by great diligence and economy, to assist in establishing your sons in trade, from the profits of whose honest industry, you had hoped to be nourished and fed; and ye maidens and young men, who participate in this loss, tell us, if ye can, how many extra hours ye have toiled over the midnight lamp to increase your hard won weekly income, and the extent of your self-denial, to save your pence and your silver, that you might add to the funds of this association, thereby increasing your hopes, believing, that one day, and that ere long, you too, in your turn, would be removed from your penury, to mix with the sons of God and share in the sufferings and blessings of the "children of Zion?" Tell us the amount of your sorrow, and the extent of your disappointment, if ye can? In a measure we realize and participate the same, for we suffer alike. But after all we have written, there are private circumstances and trials in the aggregate of suffering now laid before you, which we shall probably never know, for "each heart knows its own sorrows." One instance:—A shareholder, who had by great industry and care, saved £5 from his limited earnings of 7s. 6d. per week, walked forty miles and paid his little all for five shares, was soon after visited by fell disease. His mother first fell sick of fever, and died of ten days illness, his wife, who had recently been confined, was next the prey of this malignant typhus; she however was spared, but only to nurse the subject of our narrative, who was, by the same dire visitor, for fourteen weeks confined and unable to earn his bread! How much good would even £1 then have done in this abode of pain?

Before proceeding to make but a few remarks on what has been so palpably, prodigally, and profusely misused, abused, and squandered, and on those who have so evidently and deservedly rejected "the blessings of those that are ready to perish," and caused the widow's heart to bleed, and filled the orphan's eyes with tears of grief, we feel constrained to say, and our Father knows we speak the truth, we bear them as individuals no malice, but feel indignant at their conduct, and are, notwithstanding, ready to do all in our power to save them, when they repent and make restitution, if they can, or to the utmost of their power, to the satisfaction of Israel's God and his injured people, for says our Lord, "inasmuch as ye have done it to the least of these my brethren, ye have done it unto me."

Proceed we. Five Hundred and Four Pounds, Twelve Shillings we perceive lent to Reuben Hedlock and collected by him, who, till lately, stood high in our esteem, and with it he has gone! Whither? To those from whom he received his authority, to render an account of his stewardship? No; and when they came, through the revelation and power of God, and searched him out, did he meet them with the candour and frankness of an honest but unfortunate man, and give up his books and estate? No; but is content with mocking them by evasion and falsehood—giving them orders to receive small sums of money due to him here, with which they might have paid debts for which he and others had left them responsible, and sending by the same mail countermanding orders, requesting the holders of these small sums of money not to pay them! and by sending anonymous letters full of falsehood. Oh, thou who art deeply dyed in hypocrisy, hide thy face in thy hand, and start when an honest man comes near thee.

With his other liabilities we have nothing to do, though four times the amount of the above. Let disappointed emigrants, defrauded creditors, a deserted wife, and helpless children tell how entangled the web he has woven.

Nearly Three Hundred Pounds more we behold devoured by avaricious Law! and Thomas Ward may tell whether this long account is just and correct, and the result of dire necessity. On making enquiry, we find that two out of three Joint Stock Societies here, obtained their "Complete Registration" for less than One Hundred and Fifteen Pounds!

Now come we to the condensed essence of expenditure, viz:—Salaries of the officers, their travelling expenses, and those of their superabundant assistants, and the allowance to Directors.

Thomas Ward, President, salary.....	£48 0 11
And as a Director, for attending two conferences or meetings while he was an officer of the society, and received a salary	5 0 0
Travelling expenses.....	9 13 1
	—
Thomas Wilson, Secretary, salary	73 10 6
And as a Director or officer, in addition to salary, for attending two meetings...	5 0 0
Travelling expenses.....	9 13 0
	—
	88 3 6

Samuel Downes, the protege of Thomas Ward, primarily preacher of Joint Stockism, and secondarily, Treasurer for sixteen days. His salary	78 13 8
Attending meeting of conference	3 0 0
Travelling expenses.....	43 8 8
	—
	125 2 4

Paid to Directors at Liverpool meeting.....	15 3 2
Paid to Directors at Manchester conference.....	44 18 6
Total paid to Directors—two meetings.....	—
Henry Cuerden, Joint Stock preacher the second, salary and travelling expenses	60 1 8
Bamfield, Bond, and other office assistants	57 19 0
Banks, Walker, Dunbar, Hibbert, Flint, Dunn, Candland, the other travelling assistants.....	13 14 9
Lent or paid to Reuben Hedlock.....	504 12 0
To Mr. Rowe, attorney, &c., for law	245 10 0
And balance claimed by him	46 9 8
	—
Books and Stationery, mostly not used.....	291 19 8
	100 5 8
	—
	£1304 12 7

We feel to commend the example of one of the Directors, T. D. Brown, in returning the 19s. 6d. he received for his travelling expenses to Manchester conference, to be imitated by the others, that thus, if possible, the dividend may be increased.

From our examination of the minutes and orders of the Directors, we find that two of the officers have overpaid themselves salaries, as follows:—

Thomas Wilson	£73 10 6	over paid	£10 0 10
Samuel Downes	78 13 8	over paid	27 17 11

The first order in the minutes on salaries, is as follows, dated October 14th, 1845:—

"Resolved, that Thomas Ward, who has filled the office of President, and Thomas Wilson, the Secretary, shall be paid the sum of fifteen pounds each, for their services to this date." There was no further salary allowed them till the Company was completely registered. See under date of 4th June, 1846, which second order for the same, reads thus:—"That the salary of the President (T. Ward) of this Company shall be one hundred pounds per annum, for the present, and that he shall have the privilege of conducting his own business, as editor, &c. And that T. Wilson, the Secretary to the said Company, shall have one hundred pounds per annum, salary, with permission to carry on his own private business, as shipping agent, &c," and that these salaries shall commence from the date of "Complete Registration," namely, the 27th day of April, 1846. And further, "That the three officers of this Company be paid for their services since last meeting in October, 1845, viz:—Messrs. Ward, Hedlock, and Wilson, and the amount shall be determined by the Liverpool Directors." This order was never complied with. The Liverpool Directors, we suppose, thought the officers sufficiently paid for the amount of business they had done, for we find no order in the minutes to carry out this last measure. Did T. Wilson think proper to help himself without their permission? We call upon him to return this £10 0 10, and if he has not the cash, and is wishful to have our fellowship, let him do what is right—sell the gaudy decorations he purchased while in office, even his gold watch, chain, ring, and pin, if necessary, and make restitution.

The only order for Samuel Downes's salary, and his first appointment by the Directors to act for the Company, reads thus, under the same date, 4th June, 1846:—"That Samuel Downes shall be employed as travelling agent for this Company, and that he shall have the sum of one hundred and forty pounds

per annum, salary, together with all necessary travelling expenses." And further, under date of 15th September, 1846 :—" That S. Downes shall be the Treasurer to the British and American Commercial Joint Stock Company, without any additional salary than what he already has fixed upon him, and that he shall do this business in addition to his former travelling department as agent to this Company." The same observations, but with additional force, we apply to S. Downes, because the amount overdrawn £27 17 11 is greater. Let him also do what is just, and make restitution. Till they do so, we feel to recommend the Saints not to fellowship them. We admit he may argue he has been badly used, having been taken away from a situation where he had a fair weekly wage. Who has he to blame for this? Himself and an individual, not the Shareholders, nor the Directors as a body, for he was engaged in this travelling for some time before he received any appointment from them; but we cannot allow that he draw salary except such as is ordered, viz., from 4th June to 17th Oct., 1846. The rapacity chicanery, and cunning of Thomas Wilson and Samuel Downes is manifest in the payments of salary made to them, or retained by them, on the eve of the dissolution of this Company, as follows :—

5, September, 1846.	Thomas Wilson on account of salary.....	£19 0 0
Do.	do. do.	9 11 0
21,	Do. Samuel Downes on account of travelling expenses	5 0 0
27,	Do. Sundries due to him for expenses in Manchester	
	(This was the day he took possession of the Cash, and Books, as Treasurer.)	15 5 2
28,	do. On account of salary	25 0 0
2, October,	do. do. (Five days after).....	14 0 0
3,	T. Wilson on account of salary.....	5 0 0
10,	S. Downes balance of salary	0 17 8

Two officers in one month..... £93 13 10

Our friends arrived from America on the third of October. Did the western breezes waft the scent of their approach?

Nor is the natural weakness of Samuel Downes less manifest in his payments to his relations. J. Hibbert, of Macclesfield, for coming down to Liverpool, "to sign the deed," 19s., and J. Flint, who then lived in Liverpool, 4s., a day's wage also for calling to "sign the deed!"

In short, it has been throughout a system of plundering, spoliation, and favouritism. Thomas Ward, although himself apparently the least avaricious, favours the lawyer, Thomas Wilson, and Samuel Downes; and they assist and favour him and their friends, minions, and near of kin.

(See May 11th, 1846.) What right had Thomas Ward to pay Reuben Hedlock's debts with Joint Stock Company's money, Ten Pounds? (see Sept. 24,) or to lend Hedlock from the same funds Four Hundred and Three Pounds? Did the act of parliament or deed sanction or permit these? And we further regret that Downes should have used Three Pounds of Joint Stock money to pay debts on the church books in the office, (see March 15th), when there must have been enough of proceeds from the sale of these books to pay all just demands on them? Was economy observed in the conducting of this society's business in all things? Alas, no! (See May 2nd.) Travelling desk (we call upon S. D. to return this desk for sale) and expenses for Samuel Downes, Seven Pounds Twelve Shillings and Sixpence. O, pudore! pudore!! This is only one specimen of their prodigality from the credit side of the account before us. And here we further note that one, *only one* purchase, and only one sale is the amount of real business done by the officers of this commercial society—a purchase of razors—(see credit side 19th of August, 1846), cost Three Pounds Thirteen Shillings and Eightpence—and on the debit of the same date a sale of four pairs of the same merchandize for Ten Shillings—PROFIT? FORTY PENCE! and to gain this has cost the shareholders upwards of FOURTEEN HUNDRED POUNDS!!

We are credibly informed that the Directors, as a body, knew little or nothing of money matters, and, till this sheet is before them could form no idea of the amount that had been received and expended by the Officers. Were they purposely kept in the dark regarding these matters? Let the officers answer.

Again, were there no false statements and misrepresentations issued shortly before the dissolution of this Company to obtain more goods and money. See STAR No. 5, October 1st, 1846. The whole article from the pen of Samuel Downes may now be read with peculiar interest by way of contrast. He writes thus :—" My opinions with regard to the usefulness and certain success of this Company are not altered."—" I still believe it to be the most effectual means to be employed for gathering the poor to Zion."—" I find myself the honoured individual *first* to hold the office of Treasurer for the British and American Commercial Joint Stock Company."—" We are now about to open a *store* in Liverpool."—" Let the brethren and sisters think, and see if they cannot do something to fill up a blank shelf or two in the Joint Stock store in Liverpool."—" We shall make a call to pay off the expenses of *establishing the Company*; this, I may inform you, will not be heavy," (he might have added, "only 2s. per share" as I taught you in my lectures.) Did he not know it had cost upwards of £1300? He was then Treasurer and had the Cash Books in his hand, and knew they had done no business as yet. He proceeds thus :—" The time is not far off when it will be necessary for the Directors to meet the Shareholders to present a statement of the income and expenditure of the Society, also a list of its *Profits* and *Losses* for the first year of its operation."—" Hitherto by the help of God we have been enabled to triumph and overcome (!)"—" Let those take comfort who have been paying for their shares."—" The Society is going on as well as we could wish."—" I believe that the Directors are good men, doing their utmost, and that *every one* has been faithful to his trust, however much may have been said to the contrary."—" To the Shareholders I would say, set your shoulders to the wheel, assist us to the utmost; and if you do so you will be blessed, and have the blessings of thousands. Unborn generations will arise and look with delight on what we have done! Angels will praise us, the heavens will rejoice over us, and we shall have the inward satisfaction of having gathered the poor unto Zion, of having fed the hungry and clothed the naked, and also of having taken part in the rolling forth of the great work of Zion's King in the last days." Finally, "if great things are not done, it will be the fault of the shareholders in not having paid up their shares"!!!

Let it be observed here, that though some of the Directors have paid in their shares and lost heavily, proving that their unknown Treasurer had kept them in the dark about receipts and expenditure, not one shilling has been paid by any of the officers into the funds of this company on account of shares, as far as we see, thus tacitly admitting that they had no confidence in good results accruing generally to the Saints, but that they themselves were and would be benefitted.

We do not know why the expense, £15 5s. 2d. of the Manchester branch or Conference should have been extracted by our new Treasurer on this his first day of office, from the cash given him out of the general fund. See 27th September, 1846. All other conferences and branches bore their own expences besides contributing to the capital, with which, indeed many such unwarrantable liberties have been taken.

We have copied our debtor side from the Cash Book but have no means of checking this to ascertain

the truth, and we request the Treasurer and Secretary of every branch to send us in a list and amount of the money collected by them, and to whom paid, with the dates; and after to return all their duplicate receipts, Cash Books, and other documents, with any remarks they may have to make on this balance sheet, pointing out errors or omissions, that in some following number of the STAR we may enter such corrections, then destroy all the documents that these records of folly and misdeeds may be forgotten, if possible, for ever.

We are thankful, and you must be sensible and grateful too, for the visit of the deputation from America; they have done a great and good work in a short time. May the blessings of Israel's God be ever theirs, and say you all, Amen. Each of them may repeat to their quorum "*Veni, Vidi, Vinci;*" which, being pluralized, amplified, and freely translated, reads, "We heard, we knew, we came and saw, we conquered."

By their timely arrival and aid we have saved a little, but there is yet a heavy balance of rent and of the Lawyer's bill unpaid, also some smaller accounts, and we require all Treasurers of conferences and branches that have balances on hand, to remit the same forthwith; and let all who have not yet "signed off" and returned their receipts, but who feel to do so, send them to us forthwith. A list of the names of those who are willing to sign off their interest in this Company is not enough; we must have the receipts also, if possible; and if there are any moneys paid by conferences or branches not acknowledged in the balance sheet, or included therein, please let us know the amount and circumstances of payment.

The Officers are blameable before God and the authorities of this church, because, when they knew that this company was not answering the purposes intended, they did not rise up like honest men and stop the growing evils, but were content to continue till nearly all the funds were *devoured*; and have thus rendered themselves unworthy of the future confidence of the Saints, and of any responsible trust hereafter in this kingdom.

Had it been for the good of the cause they laboured, they would not have been content to *eat up* and *squander* this capital without the most distant prospect of enabling the shareholders to realize their expectations, without apprizing them of the true state of affairs before it was too late. The censure of the deputation, therefore, falls heavily but most deservedly, upon them in consideration of their delinquencies in these and other matters.

Mr. Orson Hyde has paid over all moneys into our hands, and our present feelings are, first, to pay all the debts and liabilities of this Company; secondly, to announce the dividend, if there be any; and thirdly, to remember the necessities of those who have left their families and homes in the wilderness far west, and who are soon about to leave us again, out of the dividends of those who have "signed off," sacrificed, and sent us in their receipts, and to this we feel you all are, or ought to be, agreeable; finally, may we *all* learn from the past and be wise, and speedily be gathered and rejoice together among the wise and good who have passed through great tribulation, and are where "their judges will be peace and their executors righteousness." Amen.

Signed by JAMES MARSDEN, President

On behalf of the Committee.

CORRESPONDENCE.

Somewhere about the early part of November last, the Rev. Mr. Baylee, parish minister of Birkenhead, addressed a note to some gentleman, not connected with the Latter-day Saints, expressing his readiness and desire to meet the Mormons or Latter-day Saints in discussion upon the merits of our religion and his own. The note was presented to us by a brother, and we were asked what we had to reply; our answer was "nothing; but if a note were addressed by him to us directly, we would notice it." Hence originated the following communications.

Clifton Park, Birkenhead, November 19th, 1846.

SIR,—Mr. Wm. Kent informed me this evening, that you had expressed your readiness to discuss the claims of the Mormonites or Latter-day Saints. For the sake of some of my parishioners, I am quite ready to meet you at any mutually convenient time, and to discuss the following points:—

1. The claim of the Book of Mormon and the other few books held sacred by you, to be a revelation from God.
2. Your claim to authority from God.
3. The evidence that the North American Indians are descended from the ten tribes.

If you choose to submit to such a test I am quite ready to provide a suitable room, and trust I shall be enabled to meet you as becomes a gentleman and a christian.

Truly yours,

JOSEPH BAYLEE.

To Mr. Orson Hyde.

6, Goree Piazza, Liverpool, Nov. 21st, 1846.

Sir,—Your note of the 19th instant is before me. Though I have not the pleasure of being personally known to you, still, I observed to Mr. Kent and others by whom a note was presented to me, addressed by you to some other gentleman, expressing your readiness to meet the Mormonites before the public to discuss the merits and claims of our religion and yours. I was asked what I had to say in reply. I replied, "nothing," but continued I, "if the note had been addressed to me, I would notice it."

Sir, without expressing at present my readiness, yea or nay, to meet you, allow me to ask you if you are as ready to submit your religion to the test and scrutiny of investigation, as you are to scrutinize and investigate mine? Your answer to this in the affirmative, will call forth the terms on which, in the name of the Lord, I am willing to meet you at a

time and place hereafter to be mutually agreed upon; for be it known that your religion has as little claim upon my credulity, as mine has upon yours. And further, I do sincerely consider that the consummation of your faith will be equally disastrous to its votaries, as you presume that whose claims I advocate will be to those who have embraced it.

Very respectfully your obedient servant,
ORSON HYDE.

To the Rev. Joseph Baylee, Birkenhead.

Clifton Park, Birkenhead, Nov. 23rd, 1846.

Sir,—As a divinely appointed teacher and priest of the Christian Church, I am quite ready to meet you in defence of my principles, I therefore beg to declare my readiness to defend the following proposition:—The system of doctrine, sacraments, and discipline laid down in the Book of Common Prayer is in strict accordance, in all its parts, with the Holy Scriptures, and is of soul-saving efficacy. The place of meeting must be in my own parish, the time, whatever may be mutually convenient, and the frequency, as often as you please, with one stipulation, that it must be alternately with your submitting Mormonism to the same test.

I am, Sir, your obedient servant,

To Mr. Orson Hyde.

JOSEPH BAYLEE.

Liverpool, 26th Nov. 1846.

Sir,—As this investigation has not been sought after by me, neither did the challenge proceed from me but from yourself, I claim the right of choosing the time, place, and mode of warfare; and I think, sir, that you are in honour bound to acknowledge my right, and to allow my claim.

I am ready to defend my religion according to the ability that Heaven may give me whenever its principles, contained in the Bible, Book of Mormon, Book of Doctrine and Covenants, are assailed; for the above books I hold sacred, and equally sacred. The two latter I will lend you at any time previous to the discussion if you have them not already in your possession. The Book of Common Prayer, containing an abstract of your faith, I have. As you consider my religion erroneous or false, you will be at liberty to show its errors or falsehoods from the books themselves which I acknowledge sacred, but from no other source. I also, in turn, will attempt to show the errors and falsehoods contained in your book, which your plighted faith requires you to defend.

You shall have one hour to attack my religion and to show whatever you may consider inconsistent, erroneous, or false, and I will have one hour to reply. Then you can resume your speech for half an hour, and I will follow with a half hour's reply. On the following evening I will attempt to make manifest the errors of your system from your own book and from no other source, and you shall have the same length of time to reply that I have to speak, and thus may the investigation continue till the subject be exhausted. The present popular translation of the Bible being the test and law by which all points shall be determined.

I am not disposed to go into a corner, by-place, or small room, but I have spoken for the Music Hall, in this town—a place well suited to accommodate the public, and also worthy of either of us, and of the congregation that may attend. In that place I am willing to meet you with one chairman of my own choice, one of yours, and a third, chosen by these two from the Roman Catholic Church; he may be either a minister, or an intelligent, well read layman. If a gentleman from that church has any prejudice, that prejudice will be equal against us both, and, consequently, equivalent to no prejudice at all; moreover, the Roman Catholics are a very numerous and learned body, particularly their ministers, and they may be considered every way qualified to decide the merits of a controversy of this kind, particularly when associated with two of our personal friends.

If you accept the above conditions, I wish only time to procure a phonographic writer from Scotland, to note the speeches for publication; when this is done, I shall be ready to wait upon you at the Music Hall. If you subscribe thereto, or agree to meet me upon these conditions, please give me early notice, and I will appoint the time so soon as I get my reporter. I will take the responsibility of placarding the town, and of the expenses of the meeting.

I am, Sir,

Your obedient servant,

ORSON HYDE.

To the Rev. Mr. Baylee, Birkenhead.

To this our last, we have received no reply, but have understood through a private channel, but with how much truth we cannot say, that the Rev. Gentleman is resolved to expose the alleged corruptions of our religion in a pamphlet, if we refuse to meet him in *his own parish*. Under existing circumstances we think that our

proposals are fair and honourable, to meet him in the Music Hall, in this town, a place that might accommodate near fifteen hundred people; but lest we might have taken a wrong or selfish view of the question, we say, that if there is a large, commodious hall, that we can obtain at a reasonable rate in Birkenhead, the gentleman's *own parish*, we will take the entire responsibility of procuring it, and also of the expenses of the meeting, and he shall have no part whatever in it, except in discussion, and we will meet him there upon the same terms that we have before expressed. Or if the gentleman thinks that we are too illiberal, and do not give him range or latitude enough to disprove our religion, if he will open his own parish church for the discussion, we propose to meet him there, and give him as extended a range as he wishes, though he should go through Billingsgate to Henry the Eighth, the head of his Church and Defender of the Faith.

Debate and controversy we do not seek, for we do not believe in them, neither do we desire to get a great name thereby, but when a man has manifested such a restless anxiety as Mr. Baylee has, that he has even come over to the Music Hall on the Holy Sabbath, and disturbed the public meeting of our brethren in their sacrament and communion, though repeatedly informed that he could not then be heard, we feel inclined to step out of our usual road, and even to do some works of *supererogation* to accommodate him.

There is no article in our religion that apologizes for sin and corruption in our ministers. The following, from the Church Prayer Book (saying nothing about their God without body, parts, or passions), is one portion which the gentleman considers "*very full of comfort*" and of "*soul-saving efficacy*."

"Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in receiving of the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men."

Joseph Smith did not officiate in his own name, but in the name of Christ and by his commission, and if the above article be true, we are justified in receiving his Ministries whether, he was good, bad, or indifferent.

NOTICES.

Our Agents are requested to return to this Office all the STARS of the present volume, particularly of Nos. 8 and 9, which they may have on hand and no immediate prospect of selling. Please return them per first opportunity when they can come free of charge. Will Elders Taylor and Pratt gather all they can of Nos. 8 and 9 of this volume, and bring them when they come. Of these numbers we are entirely out.

One more number after the present one, will close the 8th volume. Though it will lack one number, unless our next be a double number; yet we wish to begin the coming year with No 1, Vol. 9. The balances due this office after the 25th inst., from all persons indebted to it, will appear in No. 1, Vol. 9.

Our presiding Elders are hereby notified that the agents of the STAR will be appointed by the voice of the Conference or Branch, under your supervision. The conference or branch can appoint whom they will, subject to your approval, but in case the agent convert the money to his own use, we shall hold the branch or conference responsible. It will stand you in hand, therefore, to appoint responsible men. This will go into effect with the new volume. There will be none of the new volume forwarded to any place except we get a certificate from the presiding Elder of a conference that the agent has been appointed by the people as above, and that they become responsible for the faithful performance of his duty. We intend to reduce the price of the STAR and the price of books at the commencement of the New Year, and unless there are fewer defalcations than there have been heretofore, we must shut up shop and go a begging. We wish none of our agents to lay this to heart who have done the best they could, and made timely remittances.—An Account of Monies in our next.

A Tea Party is expected at Manchester on Christmas Day. Also one in Liverpool at the same time. We have been under the necessity of suppressing much useful matter for the present, to give place to Joint Stockism, but as we have no more to do with it, having paid over every penny that has come into our hands, we are resolved that that dark cloud shall no more obscure our light.

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DECEMBER 19, 1846.

VOL. VIII.

IMPRISONMENT AND ESCAPE OF P. P. PRATT, DURING THE PERSECUTION IN MISSOURI, 1838.

(Concluded from our last.)

AT length the morning began to dawn, but it proved to be a cloudy day ; no mark was left in the heavens to determine the point of compass, while at the same time my road became every moment more obscure, and finally terminated in a deer path, which wound along among the hills and vales of a dense and entirely unsettled forest, and finally disappeared. It was now broad day. The wild forest extended around far and wide, with no sign of human existence or occupation. I still wandered slowly on, not knowing whether I was every moment travelling nearer to friends, and home, and liberty, or to the place of dreary confinement. The deer and wild turkey occasionally started up before me, and the howl of the wolf was heard in the distance. At length I came to a beautiful clear stream which seemed to wind through a fine valley. The wild flowers blooming in richest variety sent forth sweet odours, and the birds of the forest were pouring forth in profusion their evening songs.

I now sat down in safety and took a small biscuit from my pocket which sister Phelps had kindly provided, and which was my only store of food for the journey. With a hearty drink from the crystal stream and this biscuit, I made my first breakfast as a free son of Columbia. I recollect that while I sat enjoying this solitary meal, far from friends and home, surrounded with a scenery strange and wild, and without any guide or any knowledge where I should obtain the next refreshment, I thought of the sweets of liberty I now enjoyed, and with a thankful and joyous heart I exclaimed aloud, "Thank God for this hour, it is the happiest of my life ; I am free, although lost in the wilderness, and if I cannot find myself, thank God nobody else can find me. In this happy valley the reader may leave me to rest awhile if he chooses, while he looks after the fate of the other prisoners and our two friends, and also of Mrs. Phelps and the affairs of the prison, bearing in mind at the same time that he must return again and accompany me through the whole dangers, toils, and incidents of my journey to a land of liberty."

At the time we were separated in the heat of the pursuit, Mr. Phelps made his escape much in the same manner as myself. He was at first closely pursued, but at length he out distanced them all, and once out of their sight he struck directly into the road, and rode on toward Illinois. He had proceeded a few miles on his way, when he was suddenly surrounded in the darkness of the night by a company of horsemen who were out in pursuit of the prisoners. They immediately hailed him, and cried out, "Say, stranger, God damn you, what is your name ?" He replied in the same rough and careless manner, " You damned rascals, what is yours ?" On finding he could damn as well as themselves they concluded he could

not be a Mormon, while his bold and fearless manner convinced them that he was not a man who was fleeing for his life. They then begged his pardon for the rough manner in which they had accosted him, exclaiming, "Oh, you are one of the rael breed. By God, no damned Mormon could counterfeit that language, you swear rael natteral; hurrah for old Kentuck. But whar mought you live stranger?" He replied, "just up here; you mout a kno'd me, and then agin you moudn't. I think I've seed you all a heap o' times, but I've been so dam'd drunk at the fourth of independence, I hardly know myself or any body else, but hurrah for old Kentuck; and what about the dam'd Mormons?" "What about em! egad, you'd a kno'd that without axin if you'd a seed em run." "What, they are not out of prison, ar they?" "Out o' prison! Yes, the dam'd rascals raised a flag of liberty in open day, and burst out, and down stars right in the midst of the public celebration, out-rassling the dam'd jailer, and outrunning the whole town in a fair foot race. They reached the timber jist as they war overtaken, but afore we could catch em they mounted their nags, and the way they cleared was a caution to Crocket. We tuk one on em, and seed the other two a few feet distant, rushin' their nags at full speed, but we couldn't catch em nor shoot em either; I raised my new Kentucky rifle, fresh loaded and primed, with a good percussion, and taking fair aim at one of their heads only a few yards distant, I fired, but the damned cap burst, and the powder wouldn't burn." "Well now, stranger, that's a mighty big story and seems enemost ompossible. Did you say you cotched one on em? Why I'd a tho't you'd a kilt him on the spot; what have you done with him?" "They tuk him back to prison I suppose, but it was only the old one. If it had a been one o' them tother chaps, we would a skin'd em as quick as Crocket would a coon, and then eat em alive without leaving a grease spot."

This interview over, the horsemen withdrew and left Phelps to pursue his way in peace. He rode on during the night without further molestation; but when day appeared he found himself in rather an awkward fix for a traveller, having lost his hat in the race the preceding day; he was therefore bareheaded, besides his face was somewhat bruised and scratched in the scuffle; however, he concluded to make the best of it, and trust to Providence for the issue. Riding up to a farmhouse to call for breakfast and to have his horse fed, he began to banter the host to sell him an old straw hat; "For," said he, "I got such a power of drink last evening at the big doings, that I couldn't ride straight, and tumbled off my horse once or twice, and finally lost my hat." Judging from his manner and the dirt and scratches on his face, they readily believed his tale, and furnished him with an old, wide-brimmed, miserable-looking hat, which served as a very good disguise during the remainder of the journey. Himself and horse refreshed, he renewed his journey, and finally arrived in Illinois in safety, having reached the ferry before his pursuers, and before the news of the escape had spread so far. By his arrival the news soon spread far and wide that we had made our escape from prison, and that we might be looked for soon. This news was received with a general joy, and produced a lively sensation, not only throughout the society, but among the public generally; for all parties had looked upon us as martyrs, doomed to suffer the vengeance of a set of bloodthirsty outlaws and murderers.—My brother, O. Pratt and the young Mr. Clark, who furnished us with the horses, must now be looked after.

When we parted in the thicket, as has been before described, they had only time to flee a few paces, when they found themselves completely surrounded on every hand, and no possibility left them of escape by running; they, therefore, dropped down into a small ravine which had been made by the water during some former freshet, and there lay as close to the earth as a young quail when its nest is disturbed. The enemy passed close by them a number of times, and so very near that they dared not to make the least motion, not even to look up to see whether they were discovered.

At length night came on; the pursuers retired, and they arose and pursued their journey on foot, and arrived safely in Illinois, soon after the arrival of Mr. Phelps. My brother immediately repaired to the residence of my wife and children, who were waiting his return in anxious suspense, in hopes to hear some news from me, whom they considered still in prison, not having as yet heard any news of the escape. As he entered the door, Mrs. P. raised her anxious and sorrowful eyes,

and eagerly enquired : "Have you seen my husband?" "I have," was his reply. "Is he yet alive?" said she, with an eager tone. "Yes," was the reply. "Is he well?" she continued. "He is," answered my brother. "Oh, thank God for that!" she exclaimed; and then enquired whether there was any ground to hope that he would ever get free and return alive. "Well, I hope so," replied he, "for the last time I saw him he was straddle of a horse in the woods, and headed towards home on a gallop." I shall not attempt to describe her feelings at that moment, as the reader can best imagine them ; but suffice it to say, after her first transports were over, he sat down and related to her the whole affair which had transpired up to the time he last saw me. She was now full of hope and expectation, although mingled with fear and anxiety indescribable. If I eluded the pursuit of my enemies and arrived in safety, it was now time to look for my arrival; but if, on the other hand, I was taken back and chained down in a dungeon ; or if I was shot down and left without a burial, to be a prey to wolves and turkey buzzards. Oh, dreadful thought! Oh, horrible suspense! Oh, the hope, joy, sorrow, anguish, misery, happiness, phrenzy, and feelings undefined, which agitate and distract the bosom of a wife and mother at such a moment. If man—hard-hearted, unfeeling man, could read the heart of a woman on such an occasion, he would never more drive, imprison, or kill his fellow-man.

She soon set about preparing for the reception of her husband, in case he should arrive faint and exhausted with hunger and fatigue. The table was spread, and food placed upon it; the house was illuminated through the night, during which her anxious and beating heart would not suffer her for one moment to sleep. She watched during the entire night, and on several occasions opened the door and looked abroad; but still the morning dawned, and he came not. Surely, thought she, he is slain or again confined in a dungeon, loaded with chains, and kept for a sure prey to glut the vengeance of a furious mob who have been disappointed of the rest of their victims.

The excitement now became general; friends crowded in to enquire the news and to sympathise with her, and to endeavour, if possible, to keep up her hopes. They argued that the same God who had delivered him from prison, and strengthened him in the chase; and the same God who prevented the powder from taking fire when the deadly rifle was aimed at him, would also stand by him and bring him in safety to his friends and home. This, in some measure, still kept her spirits from sinking in despair.

Armed men were now dispatched in various directions, along the river, and into Missouri, to endeavour, if possible, to meet with him and protect him home. Another day and night at length passed away in the same suspense, no tidings having been heard from him, nor from any of those who had gone in search. The pursuers, however, were known to be at the ferry on the other side of the river, watching his arrival. The same precaution was taken by them at all the public ferries for some distance up and down the river.

The suspense and anguish of her aching bosom now became intolerable ; in vain they continued to assure her that he would be preserved and return in safety; she could plainly see that while they sought to comfort her with hope, they themselves were half in doubt, and beginning to despair of his deliverance. Another long day passed and another night set in, and still no news, except that the ferries on the Missouri side were all strictly guarded, and the entire people on the look out to take him dead or alive. She had now kept her table spread both night and day, and had watched for three entire nights without sleep. "He cannot be alive and free," exclaimed she, "or I know he would fly to meet the fond welcome of his wife and children, and relieve their aching hearts."

We must now return with our readers to the prison at Columbia, and take a glance at the scenes which followed our departure, and learn the fate of Mr. Follett and Mrs. Phelps.—As soon as the prisoners had cleared from the jailer, and were fairly under way, Mrs. Phelps, who was still an inmate of their dwelling, became the particular object of their spite and rage. The old jailer and his wife commenced to rail and curse her as the author of all the mischief. They threatened her with instant death, and finally turned her out of doors in the dusk of the evening, and in the midst of a mob who had gathered in great numbers around the prison,

and were swearing, cursing, and raging like so many tigers disappointed of their prey. Being a stranger, and without money, friends, or acquaintance in the place, she knew not where to go or what to do; she finally sat down in the open air in the midst of the mob, by whom she was assailed, cursed, insulted, threatened, and abused in the most unfeeling manner for some time. But she still remained on the spot, and scarcely noticed the slang and abuse of the raging rabble, so intent was she upon the issue of the race—not knowing from one moment to the other, whether her husband would be shot down, or whether he would be taken and brought back in triumph.

At length, after a watchful glance towards the wilderness, she heard the shout of triumph amid the hosts of the enemy, and next was re-echoed from crowd to crowd, amid volleys of oaths, curses, and exulting laughs—"We've catched one of the damn'd Mormons and we'll roast him alive, over a slow fire, damn him." They now rallied around her in great numbers, exulting and threatening, and boasting that they had taken her husband, and would kill him on the spot. While they were thus abusing her, she saw another crowd coming, and a prisoner in the midst, on whom they were venting their rage, as if he would be torn to pieces. As they approached nearer, it proved to be Mr. Follet, on Mrs. Phelps's horse and side-saddle. He had been surrounded, overpowered, and taken at the time we were each separated from the other. He was finally rescued from the mob, and thrust alive into the lower dungeon, and chained down to the floor. He remained in this doleful situation for a few days, till the wrath of the multitude had time to cool a little, and then he was unchained by the sheriff, and again brought into the upper apartment, and treated with some degree of kindness.

They now laughed with him about his adventure—praised him for his bravery—and called him a good fellow. The truth of the matter was, they had no great desire to take the lives of any but those whom they had considered leaders; and since they had discovered that Mr. Follett and Mr. Phelps were not considered religious leaders among our society, they were in no great danger, except they should happen to be killed in the heat of excitement or passion.

We now leave him in his lonesome prison, with no other society than the old apostate, Luman and his dear Phila, while we get sister Phelps out of the trouble she was in. After the fate of the prisoners seemed determined, she sank down exhausted on a block of wood in the open air amid the surrounding darkness. Here she was still mocked and insulted by the unfeeling rabble, till a certain young man, more feeling than the others, declared that he was not accustomed to see a female treated thus in America, and that if she had no home, his father and mother would receive her kindly, and give her protection under their roof till she could return to Illinois. He then went home, and in a few minutes returned with his mother, by whom she was kindly invited to their dwelling. On arriving there she was treated in the kindest manner for about two weeks, during which her horse was kept from her and rode in search of the prisoners. They finally restored her horse and saddle to her, and she rode home in peace, where she eventually met her husband, and rejoiced that she had been, in some measure, the means of his deliverance.

And here I might as well inform the anxious reader of the final liberation of the two remaining prisoners. Mr. Follett remained in confinement for several months, and finally was dismissed and sent home to Illinois, where he met his family who had been expelled from the state of Missouri, in common with others, during his confinement. And, last of all, the old apostate came out by fair acquittal; and should any of our readers have the curiosity to see the charming couple, whose singular courtship and history run through and make a principle thread of our narrative, they will call at the little town of Augusta, a few miles from Fort Madison, Iowa territory, and enquire for "Luman and Phila," who were living there in quiet at the last accounts. * * * * *

I suppose by this time the reader has either forgotten the circumstances in which he took leave of myself, or else is somewhat weary with the winding of the narrative, and impatient for it to come to a close. The only apology I have to offer for the many digressions and wanderings through which he has been led, is, that I consider it impolite and disrespectful to get myself out of a bad place until I have first seen my friends all safely out. True, I did not strictly observe this rule of good

breeding in the escape itself ; therefore it becomes me to take the more care to observe it now, when there is no danger, except a slight danger of being deserted by some of my readers before I am safely out ; however, if you still wish to accompany me in all the windings of my wearisome and dangerous adventure, we will now turn to the happy valley, where you recollect leaving me on the morning of the fifth of July, in the act of breakfasting on a small biscuit, while, to all appearance, I was lost to myself and to all mankind.

After resting a few minutes I arose and travelled onward, without any way to determine the course I was travelling. After some miles I came to a house in the woods, and ventured to enquire of the woman the way to Columbia, and what course it lay from there. By this means I learned that I was fourteen miles distant from the prison in a northerly direction. I then took a course directly opposite to her directions, and soon found myself among settlements, and in a kind of road, but very indirect and winding among fields and woods, or, in the language of that country, among "clarens" and "timber." I paid but little respect to the road, but rather wandered around among the forests, and made my course as well as I could without being seen.

At last the clouds thickened, and it began to rain. In the meantime I had again plunged into the depth of an unknown forest, and lost all idea of the true point of the compass. The air now became dense with thick clouds and mist, and the rain was pouring in torrents. At first I thought that rather than expose myself by another enquiry, I would sit down at the foot of a large oak and wait patiently for the clouds to break away, so that I could see the sun, and thus determine my course, as to travel in uncertainty would exhaust my strength for nought. I accordingly sat down ; but after waiting for a length of time, I found there was no prospect of seeing the sun, moon, or stars for some days to come. In the mean time I was becoming wet and cold, lame and stiff-jointed from the effects of my exertions the night previous. I was also aware that hunger would soon be preying upon me, as I already felt very much in need of refreshment. I therefore arose and wandered on till I saw another house in the distance. I there ventured another enquiry, by which I was enabled to make my way through the windings of the forest, and finally to enter upon a vast prairie or untimbered plain without inhabitants. Through this plain there was a direct road to a place called Paris, which was now some twenty miles distant and directly on my way. Here I could travel in solitude, and have no difficulty in finding my way either by night or day ; and should I chance to meet a traveller in pursuit, I could see him for some miles distant in the day time, and have time to leave the road and hide myself in the grass before he could be near me.

It was now drawing towards evening, and the rain was still pouring in torrents, while the wind blew almost to a tempest. I was weary and exhausted with fatigue and hunger, and chilled and benumbed with the rain and wind which had drenched me for some hours. It had been my intention to travel through the night, but I now saw it was impossible. I would be obliged to rest my weary limbs somewhere ; and to sit or lie down without shelter in such a tempest, and benumbed as I then was, would be death ; or at least it would be what I could not endure ; and to lodge at any house would expose me to be discovered and taken by my pursuers. As night approached, I hesitated for some time whether to continue to brave the tempest, and to pass the night in the rain, or to run the risk of being taken, by turning off the road and going a mile or two through the wet grass to a settlement which was in sight, in the borders of the wilderness, on the left of my road. At last I was compelled by the severity of the storm, to choose the latter. I accordingly made for a house ; but how was I to account for being a traveller, and on foot ? as nearly all men in that country travel on horseback. However, my ingenuity soon prepared me a way to account for this suspicious circumstance.

As I drew near the house, the owner stood in the door, looking out upon the tempest and watching my approach, it being rather strange to see a person from the open plain amid such a tempest. As I drew near, all wet and dripping, I cried out very sociably, saying "Sir, can you entertain a drowing man here this terrible night?" The answer was, "I reckon we mout ; come in, stranger, you seem in a mighty bad fix." I hobbled in as well as I could, being very lame with walking,

as well as benumbed with the storm ; and without giving time for any more inquiry, I began to complain of the fatigue of walking, and how it had lamed me ; at the same time observing that my horse had played a very bad trick with me : he had got away from me and strayed in the timber, where I could not find him. " Ah (said he) how did you happen to loose him ? " " Why (said I) I am from Indiana, and have been out in your wild woods back here, looking for land. I had been in a habit of letting my horse bait a little occasionally, as he never seemed inclined to leave, till, last evening, he of a sudden wandered out of my sight in the woods, and dark coming on I could not track him, and finally lost him ; and what is worse, he carried off my clothing and all the fixings I had with me, even to my shooting irons and ammunition. I shall now have to go clear to Paris on foot, and then remain there a few days till I can advertise him and obtain him again."

" Oh ! (exclaimed he) it's a pity you should have such a heap of trouble. Where did you stay last night ? " I replied " the devil himself could hardly answer that ; for in hunting my horse I got benighted, and lost myself instead of finding him ; however I made my way out to the first cottage I could find, and took up with very curious fare, I assure you." " What part of Indiana are you from," continued he. " From near Terre Haute," replied I. " What is the price of land in that country now ? " he enquired. I replied that it had risen very much since the completion of the great national road ; " indeed (said I) as a specimen of the rise of property, I could now take twenty-five dollars per acre for my little place in the backwoods, which a few years ago only cost me three dollars and seventy-five cents, so I thought I would just mount my nag, and ride west here, and take a look in Illinois and Missouri, and if I could suit myself I would go home and sell out, and come out here and purchase." " Well (said he) I reckon you must do a heap better here than there, as we've a smart chance of land here that's very cheap, besides (continued he) we can make corn here so easy ; and then, agin, there's a power of range for cattle and horses." In this kind of conversation the evening passed off very sociably. After eating a hearty supper I retired to bed.

In the morning I awoke much refreshed, and found the storm had subsided, and the sun shining in his strength. I tarried to breakfast, which consisted of a good cup of coffee and a fowl, with some corn bread or " dodger." After breakfast I vented my spite once more, with angry and impatient words about my poor horse ; grumbled sorely at being so lame, and regretted very much at having to go on foot all the way to Paris ; and, said I, I get so hungry and faint in walking over these lonesome plains, where the houses are a dozen miles apart, I believe, with your leave, I'll just pocket the remainder of the dodger and chicken. " O, yes, said the good woman, take it and welcome. You mout want it, and then agin you mout not ; and although its coarse fare, yet we've seed a heap o' times in this new country that we couldn't get as good." I thanked her, and then settled my bill with her husband, and making her a present of a quarter of a dollar, I took leave, and soon found my way back to the road I had left the evening before. On arriving at the road I found a fresh horse track had been made since the rain, and immediately concluded one of my pursuers had passed in pursuit, which I afterwards learned to be the fact.

I would here remark that some persons will perhaps be disposed to censure me for saying that which was not strictly true in all its points, in order to avoid discovery, and make good my escape. But I can say, from the bottom of my heart, that I feel perfectly justified in so doing, not only because it accomplished a good object, and seemed according to wisdom, but we have numerous instances in scripture, where God's prophets and people acted in a similar way for a similar end. For instance, the New Testament justifies Rahab, and even commends her, and includes her in the sum of the faithful, because she hid the spies under the flax and then deceived their pursuers by stating that they had left the city and fled to the mountains ; and thus she became an accomplice, or an aider and abettor of the people and purposes of God. David also, who was the Lord's anointed, and a man after his own heart, dissembled a number of times to save his life. At one time he deceived the national priest, and thus obtained both bread and armour, under pretence of being on the king's errand, while he was in fact an outlaw, then in the act of fleeing for his life from that same Saul. And Jesus himself mentions this

to the Jews, and justifies it. — At another time he feigned himself insane, by figuring on the wall, and letting his spittle drizzle down on his beard, in order to escape the Philistine judges. Oh, yes ; says one, but he was the Lord's anointed, and therefore had a right to save his life at all hazards, to fulfil God's purposes. To this I reply, that I am also God's anointed, and have a greater reason for living, and a more worthy object to accomplish than he had. That may be, says the objector, but who believes it ? I answer, one hundred people believe me in the days of my trouble and humility, where one believed David. And well they may ; for I have a greater work to accomplish than he ever had. But the world may blame unjustly. I care not a straw for their judgment. I have one only that I serve ; and him only do I fear. The hypocrite who censures me, may yet be placed under similar circumstances, and then judge ye how he would act.

But, to drop the argument and resume the history, I now pursued my way until I entered upon a public road called the Louisiana road, as it was connected with a ferry on the Mississippi, at a place called by that name. I had travelled that road before, and I was not a little rejoiced to find myself on ground I was so well acquainted with, that I could travel by night, without any danger of missing my way. I was now in a part of the state which was comparatively thickly inhabited, and therefore considered it unsafe to proceed in the daytime, as the news of our escape must by this time have spread far and wide. I therefore spent the day either in concealment among the thickets, or in slowly progressing on my journey with much caution and many deviations from the road, in order to shun plantations and houses ; but at night I pursued my way with all the strength I had.

On the third or fourth day after my escape from prison, I found myself in the neighbourhood of a settlement where I had formed some acquaintance years before, and where once lived a small branch of the church, but they had all moved west, and as I supposed, were driven out of the state with the others. But I recollect a family by the name of Ivy, who would still be living on the road, and who had been members, but were now dissenters. I was now very hungry, and wanted a friend, but was in doubt whether they would befriend or betray me, as they had once been my friends, and not only so, but their near kindred had suffered in the general persecution, and had shared the common banishment. I hesitated, prayed, and at length came to the conclusion that I would venture past their door in open day, and if no one discovered or recognised me I would take it as a providence, and conclude it was wisdom in God, as I would not be safe with them ; but if on the other hand, I was saluted by them, then I would think it a sign which Providence had given me as a witness that I could trust to them. I accordingly walked past their dwelling on Sunday evening, about two hours before sundown. As I got nearly past, the little children who were playing in the front door yard, discovered me, and cried out with surprise and joy, "there is brother Pratt!" At this a young man came running out to me, who proved to be one of my acquaintance, who was still a member of the church, and who had been driven from the upper country, but instead of going to Illinois with the rest, he had come back and settled in his old neighbourhood. I asked him where Mr. Ivy, the man of the house was. He replied that he and his wife had gone to a neighbour's, two or three miles distant, on a visit ; and continued he, I also am here on a visit at the same time, and by this means I have very unexpectedly met with you ; and I am very glad, for the news has just reached here that the prisoners had escaped, and that they burst a cap at one, and took another and carried him back to prison. The other two have not been found. This was the first news I had heard, either of myself or the others. I then requested him to go and charge the children strictly, not to mention that they had seen me ; and then come with me into the woods.

He did so. I then told him I was very hungry, faint, and weary ; and not only so, but so lame I could hardly move ; besides my feet were blistered, skinned, and bloody. He said that his brother, who was also a member, and had been driven with him from the upper country, lived in an obscure place in the woods, some two miles distant, and that his brother's wife and children were as true and genuine Mormons as ever lived. He then took me on his horse and conducted me through a pathless wild for two miles, and coming in sight of his brother's house, I dismounted and hid myself in a deep valley, whose sides were nearly perpendicular

and formed of craggy rock, while he went to reconnoitre the house, and to get something ready for me to eat. He soon returned, informing me that his brother was out and would not be in till dark, but the family wished very much that I would come in, as the children would hold their tongues, and it was thought to be perfectly safe. I declined, however, for the present, and he brought me out some bread, milk, and cream, on which I refreshed myself till they prepared a more substantial supper.

As evening came on, being pressed very much to come in, I finally consented. On entering I was received with joy by the family, and sat down to supper. One of their neighbours, a young man, soon came in and seemed determined to tarry till the arrival of the man of the house, as he had some errand with him. This embarrassed me very much, for I was fearful that he would arrive and salute me as an old acquaintance, and call my name in the presence of the young man. But the little children (bless their souls) took good care for that matter, they watched very narrowly for the arrival of their pappa, and when they saw him and whispered to him that brother P. was there, and being just out of prison, he must not know him till Mr. —— had gone.

The man came in, and I looked up with a vacant stare, or rather with a strange and distant air, and enquired if he was the man of the house? he nodded coolly in the affirmative. I then enquired of him if he had seen any stray "nags" in his neighbourhood? I then went on to describe a span of horses which had strayed from me, and observed that I was out in search of them, and, being weary and hungry, I had stopped to get some refreshment with him. "He said I was welcome to his house and to such fare as he had; but he had not seen any nags except what was owned in the neighbourhood.

The young man soon did his errand and withdrew. We then shook each other by the hand most heartily, and with a burst of joy and smiles enquired after each other's welfare. I told him I was well nigh exhausted and worn out, and withal very lame, but still I had some hopes of making my escape out of the State, and of living to see my family once more in a land of liberty. I then begged of him to exchange with me, and take my fur cap and give me a hat in the stead, which he did, and then saddled his horse with a side-saddle, as the young man who was in had just borrowed the other saddle, and placing me on horseback, he run before me and by my side, on foot, to take me on my journey. In this way we travelled till twelve o'clock at night, when I dismounted, and he bid me farewell, in order to reach his home again before the neighbours would arise and find him missing.

He had given me directions which would lead to the Mississippi river much nearer than the Louisiana ferry, and also more in the direct course towards my family, who resided at Quincy, and besides all these advantages, the route was more obscure, and therefore safer for me. I now pursued my course the remainder of the night with renewed courage and strength, although so very lame, foot-sore, and so much exhausted that, in lying down to refresh myself, I could not again rise and put myself in motion short of extraordinary and repeated exertion, sometimes having to crawl on my hands and knees, till I could get sufficiently limbered to arise and walk, and frequently staggering and falling in the attempt.

At length the day began to dawn, and I must soon be under the necessity of hiding in the thickets, or making deviations from the road in order to avoid discovery in passing the settlements. I therefore wished to push my way with all speed while it was yet too early for people to be stirring; but sleep now completely over-powered me. As I was walking along the road, I could scarcely open my eyes for a moment to look my way for a few rods a-head, and they would then close in sleep in spite of all my powers. I would then proceed a few paces in my sleep, till I stumbled or till I had need to take another look at the road before me; then I would open my eyes and take one glance, and the lids would fall again as powerless as if I had no life. In this way I walked on, alternately sleeping and waking, till, I presume, I had more than fifty naps without ceasing to walk; and each time I opened my eyes and came to my senses, I firmly resolved to keep them open and run no further risk; but while this resolution was still passing in my mind, sleep would again steal over me, not exactly unawares, for I realised it each time, but had no power to prevent it.

At length the twilight gave place to the full blaze of the morning ; the sons of the earth were again in motion ; I therefore retired like the owl to the thicket and took a morning rest. When I awoke the sun was high in the heavens, and, feeling somewhat refreshed, I arose from the ground and wandered slow and solitary amid the wilds of oak, interspersed with hazel and underwood, sometimes stopping to pick and eat a few unripe blackberries, and sometimes resting beneath the shade of a spreading tree.

I had now great hopes of having to pass but one more night in a land of enemies, as I could easily reach a small town in the course of the day, which was then only two or three miles distant ; and then if I could by any means get on to the right track before night, I would only have about eight or ten miles travel for the whole night, which would bring me to a small town on the Mississippi. I wandered on amid the wilds, but at length about half a mile of open plain or prairie intervened between me and the town. To pass this in a public road, in open day, would be running a great venture, and to wait for the cover of darkness would perhaps keep me wandering another night, for the want of being started in the right road from the town before me to the landing on the river. I therefore concluded to venture across the plain, along the public highway, in the day time, and should I be discovered, I would sell my life as dear as possible, sooner than be taken back to prison. I therefore walked boldly on. I had proceeded about to the middle of the plain, when, on a sudden turn of the road, two men appeared on horseback, each with a rifle on his shoulders. They were then too near for me to retreat, or to make any other shift than to meet them. As soon as they discovered me they both halted as if surprised, and one said to the other, 'there he is now.' They then rode on towards me, and I expected every moment that they would hail and attempt to stop me. In such a case I felt fully determined to seize one of their rifles and overpower or frighten them, or die in the struggle.

I at length passed between them in the middle of the road, and looked as calm and unconcerned as if I hardly knew they were there. Either from this circumstance or some other, unaccountable to me, they never spoke to me at all, but rode on and I saw them no more. I soon passed the plain and made my way into a small thicket of trees, which lay adjoining the little town. I then crept up near the court house, which occupied a public square in the centre, and endeavoured, without being discovered or noticed by any person, to ascertain as well as I could by my own judgment, which of all the roads would seem to lead off towards the river. After reconnoitering the town and the various bearings of the roads, I retreated back into the wilderness with the satisfaction that I had not yet been discovered by the citizens ; I had also the satisfaction of seeing the highlands and the hilly broken country which evidently bordered on the Mississippi. The river therefore could be but a few miles distant, and as it was yet several hours to sundown, I concluded that I could take my course, and without any particular regard to roads, reach some spot on the river that evening, as nothing was to be so much dreaded as a public ferry—for there I knew my enemies would set their traps.

I immediately took my course, and after wandering for an hour or two, with great fatigue, among thickets of brush-briars and vines almost impassable, I at length descended a steep decline of perhaps two hundred feet, well nigh perpendicular, and then came down to what is called in that country the 'river bottom,' covered with the growth of thick forest, and appearing in some places somewhat swampy and gloomy ; but still I pushed on with all speed, supposing I was not many miles from the river Mississippi. After travelling for some distance in this disagreeable and swampy wild, what was my surprise and disappointment, when on a sudden I came to a dark, deep, and muddy-looking river, some forty rods wide, and rolling with a swift and turbulent current. This surely could not be the Mississippi ; and yet it was something that intervened between me and that great river, and seemed to present an impassable barrier. I then hove a deep sigh, and feeling exhausted and almost discouraged, I exclaimed to myself half aloud, how long shall I wander and find no rest ? it does seem as though an enchanted ground lay between me and liberty. I turned round, and with the little strength that then remained, I made my way back to the town. When I arrived again in sight of the town, the sun was setting, and another wearisome night was approach-

ing in which I must reach the river, or I would probably be exhausted with hunger and fatigue, so as to be entirely disabled.

I now resolved to venture boldly into a public highway, and to ascertain the right road before it would be too dark to find my way or choose my course. There would not only be danger of exposure by enquiring, but, although I knew there was a little town on the Mississippi, near the place I was then in, yet I had never heard the name of it; and to appear like a stranger who did not know the country and yet be on foot and without a parcel or valise, or any thing which travellers are accustomed to carry, and withal a beard near a week old, together with sweat and dirt over my clothes from lying and tumbling on the ground, would altogether make me seem like a very suspicious character; but yet I must venture an enquiry, which I determined to do the first providential opportunity which occurred. I walked along the edge of the town, and struck into a public highway which seemed to lead the right course. I had not travelled far when I came to a branch of the same river which I had encountered in the swampy bottom. On one side of the road a mill was situated on its bank, and on the other side a dwelling house. Several persons were about the mill, and it was not yet dark.

I was now determined to pass by boldly, and if any one passed near me to speak to them and enquire the way, and then pass on so quick that they would have no time to have suspicion or to question me. Just as I was passing between the house and the mill, I said, "good evening, sir. How do you cross this river?" He replied, "that the teams and horsemen ford it, but a footman may chance to cross it on the mill dam, yonder." Said I, "is this the right road to—to—what the plague is it you call that little town yonder—your nearest landing on the river—what is its name; I can seldom think of it?" "O! Saverton—Saverton," replied he. "O, yes; Saverton," I repeated. "Yes," said he, "this is the direct road to it." I replied, "Thank you sir. How far is it?" "Nine miles," said he. By this time I was some distance past him, and in another moment I was balancing my clumsy and worn out body on the edge of the dam, while the waters were roaring and foaming beneath me.

I got safely over, and now pursued my way with increasing hope and certainty. However, I had not gone to exceed half a mile before I came to another fork of the river, larger and swifter than the one I had just crossed, and withal, neither dam nor bridge. I soon forded boldly into it, determined either to sink, swim, or ford it. It proved to be about a yard deep, with a strong current, and several yards wide; but I forded it in safety, and still pursued my way. After wandering for a mile or two along the bottom lands, I ascended a high bluff of several hundred feet, and thus entered upon the high, rocky, and unsettled wilds which intervened between the bed of the river and the great Mississippi.

It was now dark, and I was fairly under way for my night's journey, which at most could not exceed seven or eight miles, and feeling extremely exhausted and also at leisure, I stepped aside from the road and laid me down at the foot of a tree, with a block of wood for a pillow, where I intended to sleep for an hour or two. It was a wild scene in which to slumber; no human abode was near, no voice or sound stole upon the stillness of the evening. The stars shone forth in unwonted splendour in the heavens, while wild and grassy hills, and rocky steeps pierced with deep vales and chasms, extended far and wide on all sides, as if reposing in eternal and undisturbed quiet and loneliness. Ah! thought I, as I lay in silent meditation and contemplated the scene, here is peace, here is rest, here is a solitude of grand and sacred repose, scarcely polluted by the bloodthirsty dwellers upon the degraded earth. And were it not for the ties of wife, children, and duties which bind me to society, how gladly would I seek a lone cavern or some unknown retreat amid those romantic wilds, and never more feel the ills and suffer the evils which now distract and disturb the peace of a poor miserable world. As I had finished these meditations and was about to fall asleep, I turned on to my side and made a slight movement in adjusting my wooden pillow, when I heard the well known rattle of a rattlesnake (eez., eez., eez.,) close by my side, as if disturbed in his repose, or as if I had more than my portion of the bed. I then recollect the old proverb, that "travelling makes strange bedfellows," and also the scripture which says, "if two lie together there is heat, but how can one be warm alone." Said I, "old

friend, I'll not argue with you as my first mother did with your venerable ancestor, and rather than quarrel or keep you awake, we will part asunder." With this, I arose and very condescendingly sought out another bed, where I was so fortunate as to remain in undisturbed possession till the chill of the night air admonished me to be again on the move.

I then arose, and after much exertion became at length able to use my limbs, and thus continued my journey. Early dawn found me standing on a height which overlooks the little village of Saverton and the broad river, which was the only barrier between me and safety from my enemies. As the rays of the morning began to expand with increasing light, the dark outlines of the wooded bottoms of Illinois were distinctly visible. I had now seen with my eyes the land of peace, and a land which contained family, friends, and all that was dear to me; but oh, if I should be intercepted at the ferry, and thus lose at once my labour and my hope. I now knelt down and prayed fervently to God for deliverance, and thanked him for the past, and for his mercy and providence which had preserved me thus far.

I then descended from the height and entered the town, the people yet being wrapt in repose. I examined the shore and soon convinced myself that no public ferry was kept there. I was extremely glad to learn this fact, being fully aware that by this time all the ferries would be watched. I next tried to find some road or path up the river bank, so as to pass along and obtain the use of some chance canoe, but this was impossible. Huge rocks and mountainous steeps, with alternate ditches or patches of mire, rendered it impossible, even for a footman, to pass up the bank of the river. I then made my way down along the sandy beach which lay before the town, and just as the people were beginning to stir, I left the town and continued along down the river for some five miles, sometimes climbing steep and rocky spires of the bluffs, and sometimes wading through mire and marsh.

At length I came to a dwelling on the banks of the river, and saw several canoes lying in the water before it. I entered the house and enquired of the lady whether I could get a passage over the river in a canoe. She replied that her husband sometimes set people across, but owing to the swift current, and a large island several miles in length, which lay in the middle of the river, it was a tedious job, for which he never charged less than a dollar; but, however, he was very busy in the harvest field, about a mile distant, and owing to the hurry of the harvest, she did not think he could be prevailed on to do it at any price. I was now ready to faint from extreme heat, and exertion, and hunger, and to walk another mile and back upon an uncertainty was altogether out of the question, to say nothing of the danger of exposure to which it would subject me.

I cast my eyes towards the canoes and they looked very tempting, and I know not but I might have been tempted to charter one without the leave of the owner, but just then I saw a little boy of ten or twelve years of age playing about the water. I asked him if he was accustomed to paddling a canoe. He replied, yes. I then offered him a good price if he would set me across the river. He refused to do this, saying that he had never been so far alone on the water, and the wind might arise, or at least his parents would whip him for so doing. But, said he, "I will set you over on to yon big island, which is one mile from here; you can then walk a mile or two through the woods and come to the opposite shore of it, and then shout and make signs to the people on the Illinois shore, who will come across their half of the river and take you from the island." He observed that persons had frequently crossed over in this way. I hardly believed him, but still I thought an uninhabited island was preferable to staying another minute in Missouri.

The boy soon set me over and left me on the shore of the island, pointing out my course as well as he could. I paid him well and then commenced my overland journey, among nettles, flies, mosquitoes, and heat. I was soon entangled in thickets of hazel, thorn, and grape vines, which made my progress very slow, as well as extremely laborious and difficult. These, however, were soon intersected with sloughs of mire and water, which could only be crossed with the utmost difficulty, by picking my way on old logs and wood, and sometimes wading in mire and water. After crossing several of these, I at length came to one much larger, which I judge was navigable for a steamboat, and I now found, to my inexpressible horror and disappointment, that he had deceived me. I had now no alternative

left but to make my way back through the same difficulties I had just passed, and to the shore where he had left me, and then I should have no other chance but to call and make signs to the Missouri shore, which I had just left with so much joy and as I hoped for ever. This was at length accomplished, and I had the inexpressible joy of seeing my sign answered by the same boy, who soon came paddling to me. As soon as his canoe touched the island I bounded into it, and said to him with a determined tone and manner, "you have deceived me, my boy, so now you have to go to the opposite shore if you never went before, and I will then pay you another dollar, which will pay you, even if your parents chasten you for going." We now headed up the current, and after a painful and laborious exertion of an hour or two, we doubled the cape at the head of the island, and shot off across the river at a rapid rate.

We soon landed in the woods in a low bottom, with no signs of inhabitants, although while crossing I had seen some houses on the shore a mile or two below. I now paid the boy his dollar, and he pushed off and commenced his way back exceedingly well pleased. I immediately stepped a few paces into the woods, and kneeling down kissed the ground as a land of liberty, and then poured out my soul in thanks to God. I then arose and made my way down the river for some two miles through woods and swamps, and finally came to a house. I entered it, determined to call for something to eat; no one was in but a little boy, but he said his mother would be in in two or three minutes. I asked him for some milk, and he gave me a vessel which was full, probably containing between one and two quarts. I intended only to taste of it to keep me from fainting, and then wait till the woman came, and ask her leave to drink the remainder, as it was all she had; but once to my famishing mouth it never ceased to decrease till it was all swallowed; I now felt somewhat abashed and mortified at what I had done, but concluded money would pay all damages. Hearing the footsteps of the woman at the door, I was fixing my mouth for an awkward apology, when I heard a sudden scream; on looking up, Mrs. Sabery Granger stood before me, with both hands lifted up in an ecstasy of amazement. I said to her, "be not afraid—handle me and see, for a spirit hath not flesh and bones as you see me have." She exclaimed, "why, good Lord, is that you? why all the world is hunting you, both friends and enemies; they had almost given you up." She then flew round, scolded the children, talked to the ducks and chickens to keep out of the house and out of the garden, and not stray off.—She washed my feet, gave me some clean stockings, got me some dinner, told me a thousand things about our friends, asked five hundred questions, laughed, cried, and again scolded the children and chickens.

This over and dinner eat, she on with her bonnet and accompanied me to her husband, who was clearing a small spot of land near by. [I had forgotten to say that this woman had been one of our nearest neighbours in Ohio for several years.] Her husband now dropped his work, and accompanied me as a guide for five miles across a wet, low, untimbered bottom, covered mostly with high grass and stagnant water, and entirely destitute of shade or refreshment of any kind. The air was now extremely sultry, and the sun poured in scorching beams, while we could get no water to drink, nor any rest or retreat for a moment. To sit down in the tall grass under these scorching rays, without a breath of wind, would be overwhelming.

I had not proceeded more than a mile or two before I became so weak and faint that I could hardly speak or stand, and parched with a burning thirst. I was upon the point of lying down in the hot and stagnant water, but he took me by the arm and partly supported me, and drew me along for some distance, exhorting and begging of me to try my utmost to hold up a little longer. In this way I finally reached the upland and the shade of a fence, within about half a mile of a settlement of the Saints and other citizens, which extended along the bluff. I dropped down under the shade of this fence and fainted entirely away; the man ran to the house of a brother Brown and got some cold spring water and a little camphor, and was returning with it. Sister Brown, who had never seen me, came running before him to my relief; while they were yet distant I had partly come too, and feeling a dreadful faintness at my stomach, and a raging thirst which knew no bounds, I made an effort to arise and run towards them, at the same time making signs for them to hasten; I staggered a few paces like a drunken man, and again fell to the

earth. This singular appearance, and my dirty clothes and long beard so frightened the woman, that instead of hurrying she halted till the man came up with her, and then she exclaimed, "it cannot be Elder Pratt of whom I have heard so much—it must be some old drunkard." But the man assured her it was me, and they then came on together. They bathed my temples and wrists in cold water and camphor, and finally gave me a spoonful or two at a time to drink. In about half an hour I was so far revived as to be able to arise and be led to the house. I then shaved and washed myself, and borrowed a change of linen, and got into a comfortable bed.

Next morning I felt quite refreshed, and after resting through the day, I was so far recruited as to be able to mount a horse at evening and ride towards Quincy, which was still twenty-five miles distant. Brother Brown now furnished me a good horse and saddle and himself another, and we started for Quincy in high spirits just as the sun was setting. We rode on at a brisk rate, and arrived in Quincy at about two o'clock next morning. Riding up to the dwelling where (from the partial recollection of Mr. Brown, as well as from the fact of my two Missouri cows lying before it quietly chewing their cud) we judged my wife resided, we dismounted and gave a gentle knock at the door. She had watched for four successive nights and most of the fifth, and had now just lain down and given up all for lost. On hearing the knock she sprang from bed and opened the door, and in another instant we were in each others arms. She asked me what I stood in need of as to refreshment. I told her I needed nothing but a drink of water and a good sleep. At this she was much surprised, as she expected I would arrive in an exhausted state, if I arrived at all. Next day, and indeed for several days I did nothing but shake hands with, and receive the congratulations of, my friends and fellow-citizens of all sects and parties, who thronged in great numbers to see me, and welcome me to liberty and life.

I now close my narrative by saying, that I hereby appoint unto my children and my childrens children, in their generations and nations forever, that the fourth day of July be observed by them as a day of feasting, thanksgiving, and processions, with music and with joy, not only as the birth-day of American liberty, but as a day of deliverance to their father. And when the stars and stripes of our national banner are unfurled to the breeze in honour of that day, let a small flag be also unfurled to wave in triumph. Let it consist of the half of a shirt, with an eagle and the word "Liberty" rudely formed on the same by stripes of red cloth; and when they look upon it, let them remember him who suffered for liberty and truth, and to win and perpetuate the blessings they enjoy.

And should the cause of liberty and equal rights ever require their action in the battle-field, let this rude flag be the standard which shall lead them to victory or to death. And whenever it is unfurled in the cause of right and freedom, I now leave my blessing upon it in the name of Jesus Christ, and say that it shall never be dishonoured, but shall always prevail till the rod of oppression shall cease from the earth, and peace and truth shall spread and extend their dominion without end.

P. P. PRATT.

Latter-day Saints' Millennial Star.

DECEMBER 19, 1846.

THE present number being the last of our eighth volume, which, together with the near approach of the closing year, brings round to us, as editor, the pleasing customary duty of addressing our readers at this important period—a period when, before we again shall have the privilege of appearing before you, the now fast-waning year will have passed into the womb of time, leaving nought but the records of deeds done to call it again to our remembrance; and oh, my dear readers, how many of us are there, who have not deeply to regret the omission of duty, and the

commission of sins, of which we have been guilty during the now departing year? and oh, how many are there—we fervently hope not a few—who can say with those of old—“I have fought the good fight, and God will give me the victory?”

But the now closing year of 1846 is one that will ever remain memorable in the annals of our church—memorable, not alone for what has transpired in this country, but memorable from what has occurred on the western continent of America also. In this country we have suffered from inward foes, who, from the station they held, under the assumed mask of meekness and righteousness, have done their utmost to sap the foundation of our church’s prosperity; and although they prospered for a season, the time came when it was essentially necessary to call them to an account of their stewardship, and cast them down from their exalted stations. In America we have suffered from outward enemies, who, persecuting us with the spirit of demons, have driven us and our families from our homes, to seek an asylum in the wilderness; and thus have we become, like the Israelites of old, wanderers and strangers in a remote land; but “he who tempers the wind to the shorn lamb, will not see his children forsaken, nor their seed begging their bread.” We rely, therefore, with confidence upon the strength of his arm, well knowing that when the measure of their iniquity is full—when the cup of their unrighteousness overflows, a day of awful retribution will come, in which he will hurl the thunders of his displeasure upon their guilty land, for he has said—“vengeance is mine, and I will repay it.” Woe, woe then be to the States of Missouri and Illinois; ye have mercilessly shed the blood of innocent and unoffending men; ye have tarnished the fair fame of your boasted star-spangled banner; and ye now stand as foul and withering spots upon the escutcheon of your country’s freedom.

If, then, the closing year has become memorable for deeds of evil, let us hope that it will be equally memorable for deeds of a contrary tendency.—We have been resident in this land but a few short weeks, yet it is a source of sincere gratification to our feelings to know that, even in the brief period we have been with you, much has been done to reconstruct on sure and safe grounds the future prosperity of the church as established in latter days, which, from the apathy and supineness of those lately at its head in this country, has been allowed to languish with a listless indifference most truly incomprehensible. Oh! it is painful to reflect, that men placed in situations to act as lights unto the head and lamps unto the feet, should so far forget their duty towards their Creator and themselves, as to be led captive by the allurements and temptations of Satan, until they sink into the depths of degradation, by committing deeds which, but a short time ago, the mere thoughts of would have caused the cheek to be tinged with a crimson hue.

Let, then, the year 1846 stand out in bold relief as a warning to all—let it be engraved on the tablet of your memories that punishment must follow sin, and that righteous conduct will have a just reward.—As a church, however, we have every cause to rejoice—as a body, we have been weighed in the balance and not found wanting; and although there is much to comfort, still there is much yet to accomplish. Let us then, while it is yet day, freely use those energies with which we have been endowed, to advance the welfare of our cause, that we may be the means of bringing many sheep into the fold of God’s kingdom; and that as time rolls on its ceaseless round, we may increase in strength and power to the honour of him whose we are, that at the last, when he shall call us hence away, we may be found amongst the myriads of blessed spirits that attend upon his throne.

We now, dear readers, conclude our labours for the year, trusting we shall meet you again at the dawn of 1847, arrayed with our shield and buckler, and strongly armed with the determination to do our duty. But previous to laying aside our pen,

let us present to you the compliments of the season ; yet remember, that while you are enjoying the comforts and luxuries of civilized life, your friends and brethren are passing their departing year in the wilderness ; let, therefore, your festivals be tempered with reason—commisserate the situation of your brethren—and pray, fervently pray, that the departing year may be the last in which the Saints of God are to suffer by the hands of ruthless and wicked men.

“AN ungodly man diggeth up evil, and in his lips there is as a burning fire.”—See *Proverbs* xvi. 27.—William Law dug for evil against the Saints until he became a spiritual bankrupt. Sidney Rigdon next entered the pit and began to dig, but being very corpulent, *though accustomed to that kind of labour*, he soon tired, and sat down to rest in the hole of the pit which he had digged. Strang discovered next a vacancy in the subterraneous vault, and saw that there was no active labourer in the pit, consequently he enters the dark dominions, full of zeal and full of strength. He is resolved to prosecute the work without intermission, and feels to reproach his predecessors for not going rightly to work at this difficult undertaking. Messrs. Law and Rigdon were quite respectable merchants and manufacturers of this article, and we think that their successor should not reproach them, for they could not only produce the raw material, but manufacture it to order to suit any country or climate ; but by some unforeseen changes in the times, they experienced a sad reverse of fortune. It will be remembered that that kind of trade is very fluctuating at best ; but as no man ever enters upon that business with real capital, but with a false or assumed one, persons of real merit seldom suffer by that business for one most substantial reason—*they will never engage in it.* Though Strang has called to his aid, John C. Bennett, John E. Page, Wm. Smith, and G. J. Adams to assist him, (men who are fond of dirty work), yet he will find 'ere long the side walls to give way, and the pit they are digging for their neighbour will become their own grave.

We understand that the Reverend Mr. Baylee has procured his pick axe and spade, and is about to enter the pit and commence operations. We are informed that his pick axe is a certain anonymous letter writer, and his other instrument is “Spade, the gardener’s wife.” The gardener having discovered that the spade was not his own property, but another man’s, and withal not *well-tempered* to suit his purpose, he therefore exported it to a foreign country, being willing to deceive foreigners. But “*them are*” Yankees soon discovered the baseness of the metal of which the spade was manufactured, and sent *it* back again to the shipper, as they do all other spurious metals. The gardener has to keep his spade and house it—very much to his annoyance at times. He no doubt has just cause for all his troubles.

For the correctness of our statements with regard to Mr. Baylee’s intentions, we cannot vouch ; it is but hear-say with us. We know but little of Mr. Baylee ; but in one of his notes to us, he expressed a wish to meet us “as a gentleman and a christian.” We learn also from other sources that he is a very gentlemanly man ; but we do not think that it was a mark of the purest refinement or of christianity to disturb a public meeting on the sabbath, as we are told he did ; but his late quietude and silence give us evidence of reformation, and charity therefore directs us to consider him a gentleman still.

But we would like to know, notwithstanding, why the Reverend Gentleman cannot come over to the Music Hall as well now as he could some time ago, when he interrupted the meeting of the Saints. He came out of his parish then, and why not now ? He may say that he has not interrupted any meeting ; but if we had done in his church what he did in our hall, we think that he would have considered

it an interruption serious enough to have had us arrested the next day. But we never did interrupt any other denomination's meeting, and we shall have to be made over anew before we can ever bring our feelings to do it; yet we dismiss the subject for the present.

But with regard to this said letter writer. We have spoken of him in dark sentences because we do not think him worthy of being brought forth into the halo of light, but as he has chosen darkness, we are content to let him go away into outer darkness—his own element. He is already where the blessings of God's Holy Spirit will never reach him, but where his curse will. It will search him out and settle into the marrow of his bones like oil, and when this comes upon him, let him know that we speak by the Spirit of God. And if it does not come upon him in this way, he may call us a false prophet. And let this be the portion of him also that is secretly aiding and abetting him, though he be never so fair and good to our face. Unstable as water is he, and double-minded in all his ways.

X LETTER FROM ELDER DAN JONES.

The following letter gives cheering accounts of the success of the gospel. Similar accounts come from all parts :—

Merthyr, Dec. 2nd, 1846.

Dear brother Hyde,—Having a few minutes time, at length I write you again, hoping you have received my previous letters. As to business I have just seen brother Henshaw, and he has promised to remit me some money in a few days—on account. He complains of having STARS out unpaid for, and several of the books on hand. I have set some of the Elders to work getting subscribers for the STAR, especially in those districts where people understand English, but have not had their reports as yet—hence I cannot say how many can be sold. I have appointed brother Henshaw to preside over the Garaway Conference, there he will be able to sell more in proportion to the members.

Please inform brother Cain (if convenient), that if he sends about twenty or thirty of the PLATES, "Joseph and the Indians," I will do all I can to sell them and refund him the money as soon as sold, but I have not a *dollar* by me now, having remitted the last to pay for the publishing of the "*Welsh Star*." That does not now (the first year) sustain itself, nor anything like it; besides I have been enabled, by means of my publication, not only of diffusing much information through every county in Wales, but also to sustain, principally, some ten or twelve travelling Elders abroad through this season thereby; and I have great cause to rejoice already that I have been enabled so to do, and that the great God has abundantly crowned our labours with success.

Great and glorious reports continue to greet my ears daily, of the success of the gospel through all parts of Wales. I have three letters before me now, welcome heralds, showing that thirty have been baptized last week in four branches only, besides a host at the door. Hardly a letter arrives but brings intelligence of some one in some place or other having been born again; and not only do they come in, but almost universally they *stay in*; and more cheering still, they go on rejoicing in the glorious hopes of "life and immortality," and of that "crown which fadeth not away." You will believe me when I assert that they are a blessed, a good, yes, the best people I ever saw,—such love, union, and ambition to go on towards perfection. May the great God bless them, I say, and keep them onward, for I do love them, and I know that brother Hyde will love them and bless them in their simplicity and innocence when he sees them. Pray when will that time come? They are continually asking me when will the Apostles visit Wales? In reply, I have assured them that they shall have a hearty shake of the hand with one or two, if not the three of the Apostles, at our next annual conference, which will commence at Merthyr, on Sunday the 27th instant, being the first Sunday after Christmas-day. There is a general expectation among all ranks for you here, and woe be to poor me if some of you don't come; you know I have allowed much time—had a promise, and afterwards—"a long silence gives consent." Excuse me therefore for stirring up your pure minds by way of remembrance, and I desire you to jog the minds of brothers Pratt and Taylor.

But were I to write more I could only say that the great car of Mormonism is traversing over the Cambrian hills with astonishing rapidity—crushing all who oppose its mighty impetus into powder beneath its huge diamond wheels, and onward it goes again, as though

it was destined to pick up thousands of the "Ancient Briton" race in its golden carriages, and land them on the everlasting hills of heaven. May angels help to drag or push it onward, till it lands us all at home, is my prayer. What say you, dear brother?

Please to give my best wishes to our beloved brothers Pratt and Taylor,* as well as yourself; also to brothers Cain, Brown, Carter, &c.

I remain your obedient servant and brother in the kingdom of God,

D. JONES.

* Elders Pratt and Taylor cannot visit Wales till after the New Year.

MARRIAGE.

We feel to give a word of counsel and advice to the Saints upon this important institution, ordained of heaven for the comfort and well-being of both male and female in this life, when duly considered and appreciated, and for their exaltation and glory in that life which is to come. We are a friend to matrimony, and consider that no man can be perfect, or, rather, perfectly fill the measure, design, purpose and end of his creation without a wife, any more than a woman can fill the purpose and design of her creation without a husband.

There are many men who incur a fearful responsibility by omitting this duty. Their penurious dispositions in too many cases prevent them from taking a woman honourably as a wife, and providing for and protecting her; therefore, there are many women that, perhaps, may be any thing but ornaments to their sex, who, but for this criminal neglect of duty in men, would be a balm to soothe our cares and sorrows, and dry up the fountain of misery in many a heart. Men may be free from the sin of licentiousness themselves, yet by neglecting to become partners and protectors of females, they leave them exposed to a thousand snares; and how many fall into the lowest vices when thus neglected, and descend into irretrievable ruin? Remember, oh ye bachelors! that to your charge much of this sin will be imputed by that God whose ordinance you have neglected to fulfil; we mean, more particularly, such as have the ability to provide for a wife, and have not generosity enough to do it.

But in selecting partners for life, both parties should be careful, and through prayer unto our Heavenly Parent, seek for those who have goodness at heart, with a spirit and disposition congenial to their own. But to the Saints we would most emphatically say, and enjoin upon you, that you become bound in matrimony to none except to those of your own religion, unless you were under an especial covenant before you joined the church. Two cannot walk together except they be agreed; and Paul says that it is not good to be unequally yoked together with unbelievers. If you sincerely believe your own religion, you must regard all as unbelievers who have not faith in it. If you do not consider them unbelievers, you must have some doubts of the correctness of your religion, or that there are more true religions than one.

We will here take the liberty to relate a circumstance with which we have been made acquainted by the mother of the young lady who is the subject of this narration. A very respectable family, by the name of B—, living in the town of D—, not more than fifty miles distant from this place, belonging to our church, had a daughter who received the addresses of a young man of the Roman Catholic religion. Her parents did not realize that any thing very serious was going on between them, until, indeed, the daughter had become completely led away by his artful intrigues, (she being only about sixteen years old). He persuaded her to leave home and get married to him unknown to her parents. She reposed all confidence in his integrity. Her unsuspecting heart knew no evil, and consequently feared none. She complied with his wishes—they went to the priest and were married. Soon the first heated passions of the heart wore away, and left him unmindful of his kind promises. They soon began to disagree about religion, and could not unite with one another in going to any place of worship, and consequently did not attend to religion in any way, but became cold and indifferent. He then began to abuse her with his tongue—next he beat and whipped her, and after living, or, rather, staying together in this way about three years, she was forced, by his cruelty and violence, to forsake him and return to her father's house. She looks like a child of sorrow. The cheek is there where beauty once sat, but it is pale and care-worn by the cruelty of a wicked man. She has a small babe, the fruit of their union, whose meagre and skeleton appearance shows that it was a partaker of its mother's troubles before it was born into the world. The poor girl is now paying the sad penalty of disregarding the advice of her parents, and going in opposition to the teachings of our holy religion.

We, therefore, avail ourselves of this opportunity to raise our warning voice again in the name of the God of Israel, and say to the Saints, marry not out of our church, and do

not marry those who have just come into it either. We will "summer and winter them" first, then we can tell better whether they are worthy of our confidence or not. It is bad not to be married at all, yet it is worse to be unequally yoked. Those, therefore, who will go contrary to the order of God's kingdom and government in this respect, cannot expect to be exalted or obtain the glory of that empire of whose increase and government there shall be no end.

EDITOR.

LINES,

Written in the Album of Miss Abby Jane Hart, of New York City.

BY ELDER JOHN TAYLOR.

Abby : Knowest thou whence thou camest ? Thine
Origin ? Who thou art ? What ? and whither
Thou art bound ? A crysolis of yesterday :
To-day a gaudy fluttering butterfly —
A moth ; to-morrow crushed, and then an end
Of thee. Is this so ? And must thou perish
Thus, and die ingloriously without a
Hope ?

Ah, no ; thou'rt no such thing. Thou in the
Bosom of thy Father bask'd, and liv'd, and
Mov'd thousands of years ago. Yes, e'er this
Mundane sphere from chaos sprung, or sun, or
Moon, or stars, or world was fram'd : before the
Sons of God for joy did shout, or e'er the
Morning stars together sung — thou liv'dst.

Thou liv'dst to live again. Ah, no ! thou liv'd
But to *continue* life eternal — to
Live, and move, and act eternally. Yes ;
Long as a spirit, God, or world exists ;
From everlasting, eternal, without end.
And whilst thou dwelt in thy paternal home,
And with thy brethren shar'd extatic bliss,
All that a spirit could not cloth'd in flesh,
Thou through the vista of unnumbered years
Saw'st through the glimmering veil that thou would'st
Dwell in flesh — just as the Gods.

Tread in the
Footsteps of thine elder brother, Jesus —
The "Prince of Peace," for whom a body was
Prepared.

Thou heard ; thou look'd ; thou long'd ; thou pray'd ;
Thou hop'd for this. At length it came ; and thou
Appear'd on this terraqueous ball,
Body and spirit ; a living soul, forth
From the hands of Eloheim — eternal
As himself — part of thy God. A small spark
Of Deity struck from the fire of his
Eternal blaze.

Thou came ! thou came to live ! Of life thou art
A living monument ; to it thou still
Dost cling eternal life. To thee all else
Are straw, and chaff, and bubbles light as air ;
And will be all, until thou gain once more
Thy Father's breast ; rais'd, quicken'd, immortal ;
Body, spirit, all : a God among the
Gods forever bles't.

Abby : and hast thou dared to launch thy
Fragile barque on truth's tempestuous sea ;
To meet the pelting storm, and proudly brave
The dangers of the raging main ; and through
The rocks, and shoals, and yawning gulphs, pursue
The *nearest* way to life, in hopes that thou
Would'st speedy gain a seat among the Gods ?

Seest thou the multitudes who sail in
Gilded barques, and gently float along the
Silvery stream? Downward they go with sweet
Luxurious ease, and scarce a zephyr moves
The tranquil bosom of the placid stream.
Unconscious of the greatness of the prize
They might obtain, they glide along in peace;
And as they never soar aloft, nor mount
On eagle's wings, nor draw aside the veil
Of other worlds, they know none else than this—
No other joys. They dream away their life,
And die forgot. Just as the butterfly
They gaily flutter on: to-day they live—
To-morrow are no more.

And though, like thee,
In them is the eternal spark; thousands
Of weary years must roll along e'er they
Regain the prize they might with thee have shar'd.
Regain it? Never! No! They may come where
Thou wert, but never can they with thee share
Extatic bliss.

For whilst in heaven's progressive
Science skill'd, thou soard'st from world to world, clad
In the robes of bright seraphic light; and
With thy God, eternal—onward goest, a
Priestess and a queen—reigning and ruling in
The realms of light. Unlike the imbeciles
Who dared not brook the scorn of men, and knew not
How to prize eternal life.

Abby: the cup's within thy reach; drink thou
The vital balm and live.

New York, September 5th, 1846.

REFLECTIONS BY A DEAF AND DUMB YOUNG MAN.

The following are the reflections of a young man, between 18 and 19 years of age, to whom we administered baptism a few days ago. He is deaf and dumb, and it will be seen by this, that persons educated from sight alone, unaided by sound, construct their sentences after the idiom of a foreign language, proving that the construction of our language is quite unnatural.

We publish it as a curiosity. The style, though simple, is forcible, expressive, and weighty. It was found upon his table in his own hand-writing in the evening, while his parents were absent on a visit. On returning late in the evening, they found these thoughts lying upon the table, and himself sleeping in bed.

Elder O. Hyde baptized me, and then my mother and step-father, brother Hewitt, and sisters Belinda Hewitt and Bond, were re-baptized for the remission of sins, on Saturday, 5th December, about one or two o'clock. Who sent them? God sent them, to baptize, or bury down in the water. I love only best, God. Simeon Carter confirmed me, and under his hands, I, and all the brethren and sisters who were baptized, received the gift of the Holy Ghost. I wish all people to be baptized. I am very sorry that Joseph Smith and his brother were shot and killed —The bad mob shot them.—God knows all about them.—They were very good, and preach. I wish Joseph Smith was not killed. When Jesus Christ comes here, he will rise from death. The Bible says, "thou shalt not kill." I love all Saints. I read in the Bible that John baptized Jesus Christ, and Peter baptized three thousand people. The Bible says, "that God can give to hear and speak, even the deaf and dumb."—God made me deaf and dumb. I am very glad to learn, by brother Taylor's letter, that he has baptized eighty-five persons near Birmingham, and I am glad that I was baptized. I wish all people would obey God. I am sure I am for Mormonism; God knows, I must never be cut off from the church. I wish to go to California soon—before five years, because Jesus Christ will come there, and he may go into the temple. I was very glad to read a *Star* about brother Pratt and he was escape from jail, at Missouri, in 1838. I am sure I never hate Saints. I was not afraid when I went down into the water, I thank God I was dreaming about being baptized, and angel led me out. All Saints people must never cut off from church of Jesus Christ of Latter-day Saints. I must pray to God may give good to his people. If I was bad and quarrelsome, God will be angry

with me. I wish to be good, and obey God and my parents, and love the Mormons and Bible, and have care to be good. I wonder Almighty God made all earth and mankind. When Joseph Smith was killed, God sent all Saints people to be removed to California, from Nauvoo. That Mr. Wilson must pay one penny or one shilling all weeks, and pay to people because he was spend money from Joint Stock Company. God knows me about it—I am very sorry and pity. Jesus Christ was crucified in Jerusalem, and he has gone into heaven. Tell people, must not kill and murder. I must pay money to the poor's in Music Hall. When I go to church of Latter-day Saints, I cannot hear from preacher, but I can read a Bible or Book of Mormon, &c. I am very sorry that Miss Mary Sherratt, and her aunt, Mrs. Sherratt, of St. Helens, died. When I die, I may see her; she is very good Saint.

JOHN SHERRATT.

A LIST OF MONIES RECEIVED SINCE THE ISSUING OF THE 9TH NUMBER UP TO FRIDAY, THE 11TH INSTANT, INCLUSIVE.

Robert Martin	£2 4 5	Brought forward	£27 11 2
Alfred Shaw	6 7 6	Lorenzo D. Butler	0 12 6
David Candland	3 11 0	Thomas Nicholson	0 10 4
William Gibson	2 5 0	George Robins	2 0 0
James White.....	1 10 0	Benjamin Johnson, (Whipsnade)	1 10 0
Samuel W. Richards	4 15 10	John Halliday	0 7 0
Charles Phelps.....	1 10 0	William Clark	2 0 0
William Cartwright	2 0 0	William West	1 6 0
George Kendall.....	0 10 7	Robert Holt	0 18 9
James S. Cantwell	0 10 0	John Johnson	0 17 0
Joseph Wooton.....	1 0 0	Paul Harrison	0 4 0
Crandal Dunn	1 6 10	James Hughes	0 11 6
Carried forward	£27 11 2		£38 8 3

NOTICES.

Our present number contains one half more matter than the quantity we generally issue. We are, therefore, under the necessity of charging 3½d. instead of 2½d. We have been compelled to increase the size of the STAR this number, in order to clear up our articles that we may have a fair start with our New Volume.

In a portion of our last impression there occurred an error in addition of £20 in the Joint Stock Company's Balance Sheet, which consequently left a balance of that sum unaccounted for by the officers of the Company. To those, therefore, who obtained copies of our first impressions, we have to state that the sum not accounted for at the end of the balance sheet, is incorrect, such sum arising solely from the error we have named.

The time is drawing near when we must leave England. We are daily looking for brother Spencer to take our place. We therefore most earnestly request our agents to make all the exertions they can to settle their accounts with the office, even if they should borrow a little money for the time being. This would help us much.

What brother, sister, or friend to the persecuted and oppressed is there in England, who may feel disposed to make a donation, or bequeath a legacy to the Saints in the wilderness, in this, the day of their calamity and sorrow. We should be happy to become the bearer of any such token to the Saints now in tribulation—they would be most grateful to receive it; and your grateful heart would well nigh burst with joy to hear the Son of God say to you in a coming day—"Inasmuch as you have done it unto one of the least of these, my brethren, you have done it unto me. Enter thou into the joys of your Lord." Now is your time to make to yourselves friends with the "Unrighteous Mammon." We shall not be long with you.

It should not be forgotten that we send no more STARS or books after this number, to any agent, unless we get a certificate from the presiding elder of a branch or conference, that the said agent has been appointed by the voice of the Saints, and that the Saints, as a branch or conference, have become responsible for the payment. We intend to allow the agent a profit that will make him good for his trouble and cost, and, therefore, the office must be secured or it cannot continue. In case there are any changes under this new regulation, the former agent will deliver up all monies, books, and STARS into the hands of his duly appointed successor, who will take a faithful account thereof. It should also be remembered that our agents are not to sell books or STARS on credit hereafter. The money must be paid in hand, for we intend to lower the prices of books, so much so, that it will be an object to pay down; in fact, we cannot live unless we adopt the "ready money system." Men should be appointed for agents who will punctually attend meetings with the STAR, and make every exertion to sell them, not only to the Saints, but also to the world.

Let it not be forgotten that the Joint Stock Committee wish all persons who have paid any thing for shares in said Company, to forward their receipts without delay to Mr. T. D. Brown, No 6, Goree Piazzas, if they are willing to sign of their claims and be rid of the concern. We hope this will be attended to soon, and not think next week will do as well as this. The Committee are anxious to close the concern with all possible despatch.—Since our last we have paid near £50 more of the Joint Stock money to the Joint Stock lawyer, making in all near £300 paid to him. The Saviour said, "Woe unto you lawyers!" and we endorse the sentiment, and say further, "Woe unto you that have so freely and liberally patronized them, most unnecessarily, at the expense of the poor and not at your own." There is also a debt of nearly £100 more saddled upon the Joint Stock Company for rent, which was caused by the folly of its officers in getting a transfer of the Stanley Buildings from Hedlock to themselves. When this is paid, and also some more necessary expenses incurred, that will have to be paid, the shareholders will readily see that but little will remain to be divided—not enough to buy each shareholder his dinner. No one need, therefore, hold on to their receipts, thinking to make much out of a broken-down, spent, and squandered capital.

